THE PRIEST

Vol. IV February, 1948 No. 2

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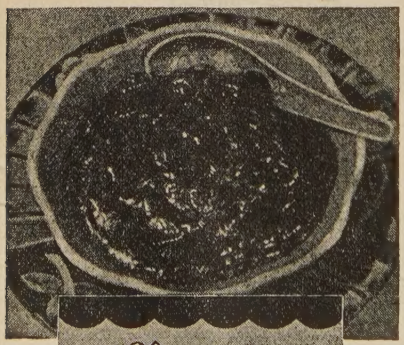

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Currente Calamo

N. C. C. J.

TED HEFFRON, that staunch and enlightened protagonist of the Faith, formerly with the National Council of Catholic Men, is now Director of Media Relations for the National Conference of Christians and Jews—a very good man for us to have in that particular spot.

Anyway, he keeps us up to date on the activities of N.C.C.J. and we have been agreeably surprised at the good being accomplished.

We had always reserved judgment on the Council, being uncertain of what it was all about—in praxi. Ted has sent us a copy of an extremely pertinent endorsement by Archbishop Murray. Under date of October 30, 1946, the Archbishop quotes Benedict XV, Pius XI and Pius XII in support of his judgment that:

"To counteract divisions, schisms, prejudices and conflict while seeking to develop good will in the common cause of happiness in the entire family of the human race, all our people should not hesitate to unite with groups such as the Conference of Christians and Jews in their individual capacity as citizens for the good of all."

Archbishop Lucey and Bishops Lynch, Byrne, Ledvina, Kelley, Metzger, and FitzSimon, all of Texas and Oklahoma, signed a joint statement to the same effect: "The National Conference of Christians and Jews—a civic organization — seeks to overcome bigotry, to draw citizens together in the bonds of fraternal charity,

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to protect the rights of all men sincerely. . . Every thoughtful man, every good citizen should support such objectives."

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Achievements of N.C.C.J.

Riffling through the stack of papers on our spindle, we find:

1. A letter from Willard Johnson, National N.C.C.J. Program Director, addressed to Dr. Bowie of Union Theological Seminary and Dr. Luccock of Yale Divinity School, giving reasons for his refusal to sign the notorious Plea for Free Speech in support of Tito's seven Protestant stooges (remember that whitewash brigade?).

2. A letter from the Human Rights Committee, N.C.C.J., to the **New York Herald Tribune**, defining the nature of freedom and justice in the field of religion—adversus the seven stooges.

3. A letter from Willard Johnson to the National Association of Broadcasters asking, among other similar questions: "Does the ban on 'controversial questions and partisan opinions' preclude a discussion of such questions as the existence of God or immortality which along with others might be construed as controversial?"

4. A statement to the press by Dr. Everett R. Clinchy, President of N.C.C.J., denouncing the report of the seven stooges as "incomplete." He adds that the rise of anti-Catholicism is giving "grave concern" to all men of good will and it is time for Protestants and Jews "to join in combatting it."

THE PRIEST **February, 1948** **VOL. 4, NO. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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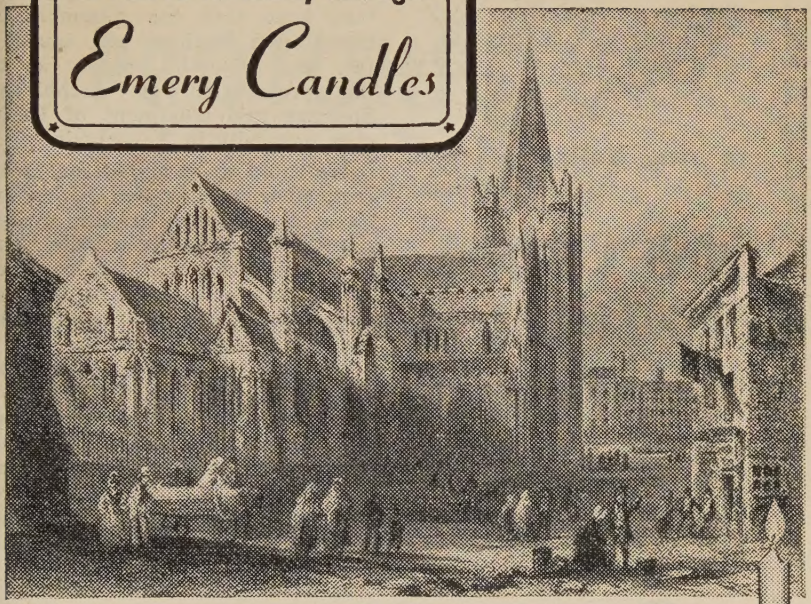

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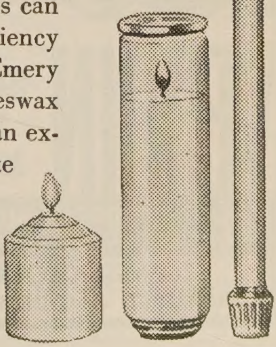

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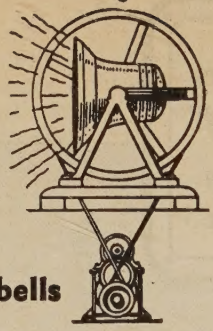

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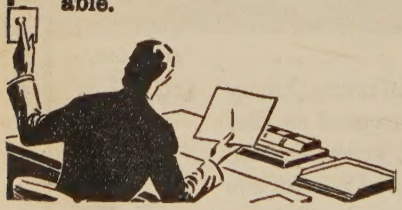

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5. A letter from Dr. Clinchy and the Executive Committee, N.C.C.J., to the Hon. Warren R. Austin, Chief U. S. Delegate to the United Nations, expressing "the hope that the Assembly of the United Nations will cause a fair and impartial inquiry as to the prosecution of Archbishop Stepinac and treatment of Catholics generally in Yugoslavia."

We could write more—reams, in fact, showing how N.C.C.J. is interested in human rights everywhere. The objective of the Conference is not union, but co-operation. Its members might take as their platform the words of Pope Pius XI (March 19, 1937):

"Besides the host which glories in the name of Christ all those—and they comprise the overwhelming majority of mankind—who still believe in God and pay Him homage, should take a decisive part in this battle joined by the powers of darkness against the very idea of divinity."

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FOR your files, we present this information, dug from **St. Augustine's Messenger** by one of our legmen. The following Sisterhoods are currently accepting Negro postulants:

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Continued on Page 150

An explicative account of the development of human thought from palaeolithic times to the Persian monarchy . . .

PROTOHISTORY

By

H. C. E. Zacharias, Ph. D.

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In PROTOHISTORY the author, professor of history in the Catholic University at Peiping (China), gives us the fruit of these discoveries. Here we witness the conflict of diverse types of civilization, the development of society from simple family units to organized states, the rise and decline of human culture. The reader will learn of peaceful penetration, of ruthless aggression, and of overwhelmed civilizations in the long, long ago.

The work is not a defense of any theory; it is a factual account, based solely on ascertained data.

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"CARRIED AWAY BY

The Germans did not allow priests in the labor camps in Germany to which so many Frenchmen were sent. A group of young French priests, hastily trained as mechanics, went anyway, as ordinary workers. The following extract is taken from the diary of one of them:

"I could understand better than ever what an influence one could have on these masses by sharing their sufferings and their life of labour. Paul's cry to the Ephesians resounded in my ear: "You were slaves . . . henceforward you are free!" Within us grew a thirst for liberation which made me long still more to tell them of liberation in Christ. And though, to reach this point, I myself felt profoundly freed from a tiresome garb, a hollow and bourgeois framework of life, and a whole lot of pietistic nonsense which was certainly quite useless in the modern world, I still hadn't found the type of apostolic life which would reveal Christ to them. The apostle himself must first of all be carried away by the wind of liberty which fills the Church's message; and that was why Jacques and I tried to become full of it. We were stupefied with admiration of the liberty which the Church gave her children, the simplicity with which she put the whole world into our hands here, entrusting to us a mission which the most fanatical S.S. man might well envy us. Our fellow-workers could feel it, and sometimes their hearts beat in time with ours. Often, in the evening, crossing the reading-room, I imagined how free the others must feel us to be, even in this exile and material slavery—free from all hatred, free with our money, our time, our hearts—so free that we could set them free too.

I was more and more convinced that Christ's apostle must appear to men as a liberator, as a leader in whose presence they could breathe the air of liberty and peace. We must rid ourselves of all the amiable nonsense that has been embroidered on the gospel parable of the Good Shepherd—the picture of Christ as one of those old tired shepherds peacefully following his sheep. As if keeping guard over a

"THE WIND OF LIBERTY"

flock was a restful business when Jesus lived! They should have spent a week with the Bedouin chief of the Djebel Hauran! . . . I could still see that magnificent Sheik's son in the Damascus train. . . . In any case, if Our Lord did settle amongst us again, I think he would cause a lot of excitement in our factories and our camps. He would end up not on a cross, but in a Concentration Camp. And surely there would be more than twelve to stand behind Him!"

The book is:

Priest-Workman In Germany

by

Henri Perrin, S.J.

In France it has had an astonishing reception. Cardinal Suhard and Cardinal Gerlier both sent for the author to express their pleasure personally; it has been read in the refectories of most of the seminaries of France, and in a great number of houses of religious orders and at lay retreats. The English translation is by Rosemary Sheed, the publication date is February 18th.

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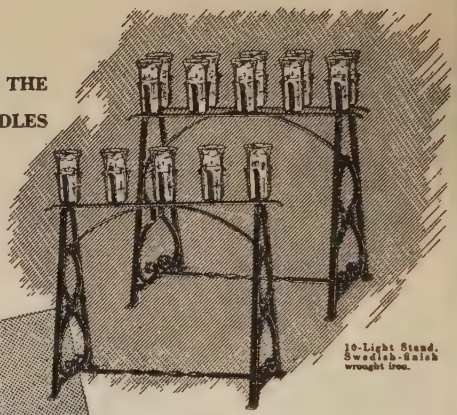

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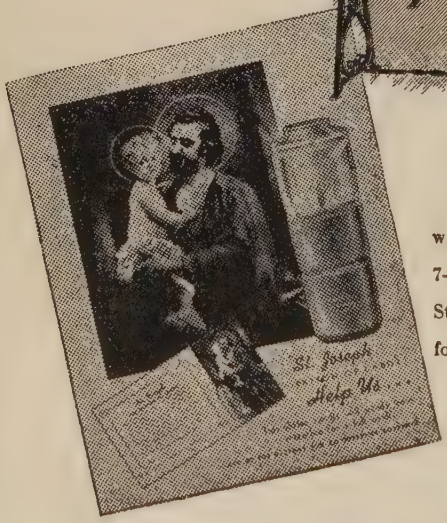

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VOL. IV FEBRUARY, 1948 NO. 2

Editorial Comment

A Year of Re-birth

Remember the night of August 14, 1945? For us in the East the news broke at seven in the evening. Japan had capitulated; the war was over!

While church-bells rang, horns blew, and locomotive whistles were tied down, millions of Americans crowded into the business districts of cities and towns, laughing, cheering, expressing their joy without restraint.

The immediate consideration was that relatives and friends in the Service were now safe from enemy action. If die they must, death would come from a fall off a jeep rather than from a bullet in the heart. More selfish was the thought of freedom from rationing. (Gasoline was immediately available. Remember?)

And, of course, the golden age of eternal peace was just over the horizon. The fascist beast had been crushed never to rise again. . .

But some of us had our misgivings as we watched the scene from our church-doors and rectory windows, for the seeds of today's suspense, suspicions, and fear had already been sown. We had already seen our national integrity compromised at the behest of a totalitarian dictator more ruthless than Hitler. Poland had been traduced at a second Munich. International injustice had already set the juggernaut of new hostilities lumbering on its way.

Two and a half years later we see our world halved between totalitarianism and democracy. The U. N. is for practical purposes a failure. It was, in fact, stillborn. The London Conference of Foreign Ministers was an admitted failure. Thirty months after the cessation of hostilities, we have not yet finished the signing of our peace treaties. Worse, the victors are divided.

On one side we have red tyranny, a system that everywhere insinuates itself by duplicity,

then consolidates itself in power, and finally establishes itself as a police state, complete with all the trappings of official atheism, slave labor, concentration camps, wholesale deprivation of human rights.

How Clean Are Our Own Hands?

It would be comforting, inspiring, if we could say that on the other side we have Christian democracy, that the terms of the battle are God vs. anti-God. But is it true? Have we a right to view ourselves as the Boy Scout among nations? Are we entering the fray with clean hands?

In his Christmas Eve Message, the Holy Father spoke of a "cult of insincerity," a system of duplicity. If we go back to our wartime newspapers and magazines, we'll be amazed at the volume of whitewash poured out in Russia's behalf; at the negative duplicity involved in our silence regarding her crimes; in our national rationalizing of the "moral nihilism" by which we finally achieved the victory.

By moral nihilism we refer principally to demolition bombing. In our effort to justify it, we borrowed an un-Catholic and immoral concept of "total warfare," invented originally by totalitarian philosophers—when, as Father John C. Ford, S.J., has pointed out, it was not a question of "the increased cooperation of civilians behind the lines with the armed forces, but the enormously increased power of the armed forces to reach behind the lines and attack civilians indiscriminately, whether they (were) thus cooperating or not."

We Catholics over here, at least, were well to the fore in denouncing the evil: Father Ford, amongst the first; Drs. John K. Ryan and Francis J. Connell, C.Ss.R., of the Catholic University; Father James M. Gillis, C.S.P., Editor of *The Catholic World;* Father John Bazinet, S.S., of St. Mary's Seminary, Baltimore; and Bishop Gerald Shaughnessy, S. M., of Seattle. These are only the names of those who expressed themselves on the point in the public prints.

But we are speaking of the country as a whole, as represented by our elected leaders.

A Lack Of Moral Stature

It is no wonder that they lacked the moral superiority to confront and confound the degeneracy of totalitarian tyranny. As a nation we had blunted the fine edge of our ethical perception. We had too often yielded to expediency.

This is nowhere more clearly evident than in our national refusal to invoke the Holy Name among the United Nations. And why the refusal? Lest we irritate the atheists. It is their creed that must be respected. Our conviction can much more easily be yielded. Surely, this is the topsy-turvy logic of never-never land.

That is why we hesitate to

dentify democracy with the ause of Christ. Communism? —it is atheistic. But democracy —?

One thing is certain. Despite all our weaknesses, we have at least a climate that is more favorable to Religion. Putting it negatively, if we are not pro-God, we are certainly not anti-God.

It is our task to make America, if we may modify a phrase, an arsenal of living, dynamic Christianity. We must urge our congregations to affirm their faith, privately and publicly; to lead lives pleasing to God, and to be articulate in their every circle of influence; to mould the opinion of others along Christian lines; to be more prompt in expressing themselves to legislators, lecturers, and magazine editors; in a word, to swing their weight as Catholics.

That Paralyzing Provincialism

We are hampered mainly by two attitudes: first, a sort of provincialism. We read our Catholic papers and see that Communism is the burning issue. It is currently the subject of practically all our Holy Father's utterances. It is crowding even the crime news from the headlines of our daily papers. And we grow restive. We turn to page three—to the sports page —to the comic section. Then we raise our eyes from the paper and look out the window. After all, life is going on as usual in our little town. We're eating well. Our house is warm. There is not even the remote danger of revolution. Isn't it all pretty much a matter of beating a dead horse?

That is a provincialism that is unworthy of a Catholic, much more a priest.

Again, there is a feeling of helplessness. "After all, what can I do?"

But that ignores the fact that a prayer said in Idaho can influence a commissar in Zagreb! A Mass offered in Georgia can free a priest imprisoned in Warsaw.

The advantage is all on our side. In prayer and sacrifice we have the real weapons. After all, it's Christ, not Stalin, who is omnipotent. It's Christ, not Satan, who rose from the dead. It is still Christ's universe. Though they close the door on Him, He is still at every conference table, and He can sway every mind and heart, even the most perverse. *Etiam rebelles compelle voluntates*, the Church prays. The inference there is stupendous!

We have our Holy Father's inspired analysis of the world's plight, as expressed in his Christmas Eve Message, and we accept his mandate when he asks us, priests and people, to "Pray and work to obtain from God the grace that the year 1948 may be for wounded Europe and for the nations torn by discord, a year of rebirth and of peace."

—R. G.

Supposing it Happened

A. C. Tuohey

The aims and method of the ACTU

SCENE: Any city street. Women carrying placards are walking silently, doggedly to and fro. They are picketing one or the other of the following:

A theater offering a condemned movie.

A big newspaper specializing in filth.

A drug store featuring obscene magazines.

A birth control clinic.

A divorce court.

The placards proclaim in huge letters, "Unfair to Children!" "Give Us Decency!" "We Will Not Buy Moral Poison!" And so on. The placards are signed, "Catholic Mothers of America."

And the women go to and fro, to and fro.

Supposing it happened. Supposing the Catholic mothers of America got up enough indignation over the filth that is thrown at their children to take such action.

Would any priest be ashamed to support them?

Would any priest stand aloof?

Then why should priests stand aloof when workingmen, who *have* managed to work up an active indignation against the sin of economic injustice, picket the culprits?

Why should priests shy away from trade union activity?

We Don't Realize

Probably the answer is simple enough. We aren't sufficiently aware of economic and social sins. We haven't soaked ourselves in the labor encyclicals of the Popes. We don't really see sins against the workingman as sins crying to heaven for justice, calling for denunciation as public as the evil.

That's why the Church and the worker got separated in industrialized Europe. The worker didn't drift away from the priests; the priests drifted away from the worker because they were silent when they ought to have roared from the housetops against abuses.

Priests allowed themselves to become associated in the public mind with the agents of capitalism and the malefactors of great wealth. They did nothing. And while they did nothing, the Communists did plenty.

Is it going to happen here? Not if the Association of Catholic Trade Unionists can prevent it, not if the ACTU gets the support to which it is entitled from the priests.

If it doesn't get that support, disaster will come to the Church here, too.

So what are we going to do about it?

Well, you might as well make up your mind that if you do do anything about it, you're going to be rather lonely for a while.

Too many priests have never made the social encyclicals part of themselves; part of their consciences; part of their apostolate.

Study the Encyclicals

The first step, then, is to learn as much about social theology as you now know about moral and pastoral theology.

We priests must become students again.

We must have lectures, writings, seminars, discussions. Catholic magazines and newspapers must be urged to make the social encyclicals part of the curriculum.

Right off, even while the instructions are in progress, the priest should ally himself with the worker. The trades unions will listen to Catholic principles where the employer and manager often won't. And the trades unions are the people. Further, the people need defenders; and if they don't get them from the Church, they'll get them from the Kremlin.

The ACTU was brought into the world in 1937 by a priest and a handful of Catholic workers. Its purpose was simple: to enroll Catholic trades unionists, give them training in sound labor — union techniques and democracy, to arm them with effective arguments against racketeers and Commies.

The ACTU is a layman's organization. We've got to get that firmly into our heads. It has a chaplain appointed by the bishop, and many associate volunteer chaplains. But the priests are there merely to help. They must shun domination like the devil.

One of the first things the ACTU did was to found *The Labor Leader*, a Catholic newspaper for the workers. Subscription to and support of that paper ought to be a must with every priest. It isn't.

The paper is operated by laymen. One priest writes a column, but that's the extent of the clerical part of it.

The ACTU also established courses in labor ethics, history of trade unionism, parliamentary procedure and public speaking.

The priest teaches the ethics class. Laymen, if they can be found, teach the others. The course runs 20 weeks. Labor newspapers and pertinent magazines are distributed. The schools are free, or at most charge a nominal fee.

To supplement the labor schools, the ACTU sponsors lectures in churches and schools, before Catholic societies, and often before non-Catholic organizations also.

The ACTU trains leaders. Folks generally follow the leader better than they follow the principle. A stupid or venal labor leader can make hash of a just strike or a just negotiation-demand just as easily as can unscrupulous employers or a hostile government.

The ACTU provides trained leadership and literature, legal

advice, money, pickets. *The Labor Leader* gives the facts.

Priests who know the score give their moral support by addressing strike meetings and defending the cause of the workers in the public prints. They're criticized, but they're too busy to bother about it. And the criticism doesn't come from the workers. Quite the contrary.

So then what? Do unions become "priest-ridden"? Far from it. The priest in the ACTU movement knows that he's strictly the helping hand. The union world is the layman's world. The priest who forgets that finds the workers resenting his interference, and the enemies of the unions defaming his work.

Most priests make this mistake when they start: they try to prevent the laymen from making blunders which they think will embarrass the Church. The error here is simple: they forget that priests are no more infallible than laymen.

The Popes have demonstrated their confidence in the laity; priests can safely follow their lead. Laymen don't want to exchange employer-domination for clerical-domination. They want advice, assistance, direction. Then they want to plug along for themselves. The wise priest is happy to have them do so.

ACTU and the Hierarchy

How about the ACTU's relations with the hierarchy? It's important here to remember that the ACTU is not a sodality. It's not church-supervised. Neither is it church-pampered. It's not to be running to the bishop for direction on every detail. All it needs is his general permission.

Further—the ACTU is not a Catholic labor union. Not in any sense. It's primarily an education association of men who belong to unions. Catholic trade unions usually don't work because they don't represent all the workers. Let Catholics belong to their regular unions; let the ACTU give them a helping hand in making those unions successful. That's the ticket.

The ACTU's chaplain needs to know the encyclicals. Then he needs fortitude and humility. He should be willing to stick it out year after year, not caring about honors, but standing shoulder-to-shoulder with the workers, showing them the manly as well as godly way of Christ.

Boil it all down, and it comes to this—we'll not restore the world to Christ from pulpits and in classrooms. We'll restore it by getting out into it and giving it a hand. The world of today is an industrial world. It needs, if you wish to put it so, an industrial Christianity. We all know about the parable of the highways and byways and the hedges. If it were being uttered today, it would say the mill and the mine and the factory. The Lord said to His servants, Go ye forth. . .

Are we listening?

Refresher on Fast and Abstinence

How much are two ounces?

Winfrid Herbst, S.D.S.

ON a fast day one may take about two ounces of food for breakfast and about eight ounces for supper, with a full meal at dinner (or in the evening, if one prefers to take the collation, or eight ounces, at noon).

How much are two or eight ounces? For breakfast on a fast day one may take, we have discovered with our scales, one rather generous slice of bread with the usual thin spread of butter *or* one ordinary cereal dish even full of corn flakes (without milk) *or* one ordinary cereal dish three-fourths full of whole bran (without milk). In addition to that one may take coffee or tea or light chocolate, to which one may add a little milk and sugar. All that is about two ounces or sixty grams of food. For supper, or the collation, we have likewise discovered with our scales that one may take, for example, eight rather generous slices of bread without butter *or* six slices of bread with a slice of butter almost half an inch thick from a pound bar *or* two eggs and three slices of bread with butter *or* some other combination of similar quantity and quality. In addition to this one may take coffee, tea, or light chocolate or some similar beverage, to which one may add a little milk and sugar. All that is about eight ounces, or two hundred and forty grams of food and a rather generous portion; especially the eight slices of bread seem rather more than a man would eat. We have not mentioned milk in the above enumeration because milk is always considered food. Hence if one would take a glass of milk one would already have consumed at least the greater part of the eight ounces allowed.

Kinds of Food

As regards the quality of the two ounces allowed for breakfast, it may take the form of crackers, bread, cereals and the like, with coffee, tea or light chocolate. When in Lenten regulations we read, for instance, "a piece of bread and a cup of coffee," it is reasonable to assume that one may butter the bread and may put a little milk and sugar into the coffee. In a word, if the Ordinary makes no specific restrictions one may safely follow the custom of the place. In this connection we note that Ballerini-Palmieri says that he has heard great and learned men in general state that those are not to be disturbed who attend only to the quantity of food taken no matter what kind they take. We add that it is, of course, undersood that only abstinence food may be taken for

breakfast and the collation on a fast day.

Liquids Are Okeh

While it is not allowed to drink malted milk or even plain milk between meals on fast days, since it is unanimously considered by theologians that milk is a food and not a drink, the following are considered as merely drinks and hence permissible, that is to say, they do not break the fast: wine, beer, distilled alcoholic drinks, coffee, tea, lemonade, orangeade, etc. Fruit juices, such as orange, pineapple, grapefruit, tomato, etc., are used with us in the United States primarily for their vitamin content, i.e., for medicinal purposes rather than for nutrition. Because they are so considered in common and ordinary usage their moderate use may be permitted in times of fasting without breaking the fast, unless specifically forbidden. The reason for this is, to repeat, that their use is more medicinal than nutritive; and the common opinion allows anything "by way of medicine."

Seasonings Too

On a day of abstinence one may eat bread that has been dipped in drippings or fryings or that has been smeared with lard the way one usually puts butter on bread. The reason for this is that the law of abstinence does not exclude any seasonings of food though made from the fat of animals. By seasonings of food we mean the same as condiment; and by condiment is meant that which is taken—whether liquid or solid—in a small quantity with food to make it more palatable.

Since the use of lard is permitted in the manner above suggested, it is understood that one may also eat those minute little pieces of meat that may remain after the fat has been liquefied into lard by the fire, which pieces one may not eat separately however — for which please see Noldin. However, though lard and drippings may be used as a condiment, they may not be eaten whole on days of abstinence, in pieces, or by way of dessert, so to speak. While it is quite lawful to butter one's bread with lard on a day of abstinence, it would not do to put a thick slice of lard on a thin slice of bread. The lard or drippings used are the condiment, the seasoning, and not the principal food.

Water Doesn't Count

A question is sometimes asked about soup. How much soup may one eat at the collation on a day of fasting? Of course, meat soup is not meant here but fast-day soup, or vegetable soup of some kind. Now, for the collation, eight ounces of solid food are allowed. Everyone understands that one may drink all the water one wishes. Now suppose you would take eight ounces of dry oatmeal, certainly a considerable amount. This is eight ounces of solid food. And suppose you would then pour water over it and boil it in order to

make a porridge of the whole. It would still be eight ounces of solid food, though when cooked its weight would be considerable. Indeed, it might well be more than a man could eat; but if one ate it all one would still be keeping the fast, since repletion is not a deciding factor in the law of fasting.

The same could be said, of course, of cooking eight ounces of bread into a porridge. The same could also be said if one would take eight ounces of crushed peas or beans or some other vegetable and by adding a little water and a little seasoning make pea soup or bean soup or vegetable soup. That much soup one could eat at the evening meal. If one would wish to take some solid food in addition to such soup one would have to reduce the amount of solid food in the soup proportionately.

Vitamins and Stuff

The taking of pills, tablets, or capsules containing liver extracts or liver vitamin ingredients, or medicine containing any kind of meat extracts may be taken on days of fast and abstinence. They may be taken on fast days since their use does not violate the essence of the fast (one full meal a day). Such preparations are taken in small doses. They are not taken principally for nourishment, though they do nourish to some extent. Hence they do not break the fast (bear well in mind that we are not speaking of the Eucharistic fast), no more than does the taking of other medicines, unless, in trying to get around the law, one takes too large a quantity *by way of food.* The common opinion allows anything "by way of medicine." Nor do such preparations as mentioned above break the abstinence. In the preparation of medicines, we are informed by competent physicians, all meaty type of proteins is destroyed. Moreover, who would call such preparations as mentioned or any others like them meat?

And those substances which by common usage do not come under the name of meat nor have the taste of meat do not seem to be included in the ecclesiastical prohibition of meat. As regards soup made of meat, that is expressly included in the law of abstinence.

No Soup Bones

Soup bones, even after absolutely all the meat has been removed from them, when cooked, form meat soup or broth, which may not be eaten on Fridays or other days of abstinence. All bones of animals contain some marrow, which is classed as flesh-meat. Some contain more than others, of course, but all contain enough, whether it be visible or not; hence, to make soup from them is forbidden. As a matter of fact, a ham bone, if it is cut into two so that the marrow can be easily acted upon by the cooking, will produce richer, more nourishing, and more tasty soup than some of the juicier cuts of meat will do.

And the same may be said of some other bones.

There are different opinions about the use of pork and beans on a day of abstinence. Some hold that the beans may not be eaten even if the pork is removed, though they do go as far as afterwards to concede that *probably* the beans may be eaten when the pork is removed, though it would be more in keeping with the law of abstinence not to do so. Others hold that without doubt the beans may be eaten on a day of abstinence if the pork has been removed, maintaining that the cooking up of the fat pieces of pork together with the beans is merely a seasoning of the beans, and reminding us that condiments are permitted. It is taken for granted, of course, that all the pieces of pork are removed from the beans, as far as sensibly possible.

Since this difference of opinion among the wise makes it doubtful whether beans that were cooked with pork are abstinence food or not if all the pork is removed before eating, one may apply the principle: "When in doubt as to whether a thing is meat or not, it is allowed to eat it. Only that is forbidden which is certainly known to be meat."

Best to Be Prudent

It is highly advisable to be prudent in the matter of fast and abstinence and not say *too much* about mortal sin in this connection, either from the pulpit or in the confessional, but rather leave the people in the good faith that they have from family or local custom or usage. On the other hand, one may, of course, state, if occasion offers, that, as regards abstinence, it is the common teaching of theologians that if the quantity of meat eaten on a day of abstinence does not exceed two ounces, it is not a mortal *but a venial sin.* And a greater quantity is required to constitute a mortal sin when what is eaten is not meat properly so called. Hence one who eats soup made of meat does not commit a mortal but a venial sin. (Please page Noldin again).

But one must be careful, in giving this instruction, to explain that a person may not therefore eat a little meat on a day of abstinence; it is a venial sin, and after mortal sin venial sin is the greatest of all evils. Moreover, the axiom, "A little is reputed as nothing," cannot without more ado be applied in the matter of abstinence; for in the violation of the law a little is a venial sin, unless it is so very little that it does not in the least conflict with the end of the law. Then, too, one little bit that is a venial sin added to another and another in the same day might make serious sin.

There are in the world two powers—the sword and the spirit. The spirit has always conquered the sword.—Napoleon.

Communion without Thanksgiving

Why not bring these truths home to your people?

Clarence McAuliffe, S.J.

"THERE is a decided doubt in the minds of a great many people whether frequent Communion has turned out to be an entirely unmixed blessing . . . Who makes a thanksgiving after Holy Communion any more? . . . The time has come when we priests must regularly give instructions to our people on preparation and thanksgiving."

These are the words of one who knows whereof he speaks. They were writen (*Alter Christus*, September, 1943) by Father Daniel A. Lord, S.J. Most priests because of their geographical limitations would hesitate to make such a general pronouncement. But Father Lord knows the score. Because of his work as national director of sodalities, he is constantly on the go. He is in California one week and in New York the next. He is very well acquainted with our city parishes and he has a general acquaintance with those in rural communities. During his twenty odd years as sodality director he has "been around" and has seen with his own eyes. He epitomizes his experiences in the above quotations.

Churches empty as soon as Mass is finished even though practically the entire congregation has received Holy Communion. Even many daily communicants do not realize the importance of thanksgiving. Their passage from the altar rail to the knot of gossipers at the church-door is all too swift. Now and then a priest may get a real shock as happened to a pastor in a Kansas town. For some reason or another a group of ten people did not come forward to receive Communion at the regular time during Mass. After the service the altar boy informed the pastor that some people wanted to go to Holy Communion. The pastor had already unvested and so put on only a surplice and stole. He distributed Communion, returned promptly to the sacristy, immediately doffed surplice and stole and went back into the church. It was empty. The communicants were carrying on a lively conversation outside the church.

Against the Mind of Pius X

This widespread failure to make a suitable thanksgiving after Communion is a violation of the spirit of the decree "Sacra tridentina synodus" (December 20, 1905) promulgating frequent and daily Communion. This decree, approved by Pius X, states explicitly that a "congrua gra-

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tiarum actio" should follow reception of the Sacrament (DB. 1988). Moral theologians insist on a "debita gratiarum actio." Priests are advised to instruct even children "ut gratiarum actionem bene instituant" (*Noldin*, Vol. I., No. 163; 4). Although no official pronouncement apparently has been given to make these expressions more precise, the common interpretation has been that thanksgiving should continue for about a quarter of an hour after Holy Communion.

It is evident that some communicants do make a quarter of an hour thanksgiving even though they quit the church immediately after Mass. This would certainly be true for those who approach the Holy Table first when perhaps hundreds of others receive Communion after them. It might also be verified at a Mass when the celebrant purifies a ciborium or changes the Host in the lunula. It is evident, too, that communicants would not be expected to prolong their thanksgiving after Benediction if this follows immediately after Mass.

It is likewise clear that thanksgiving need not always be made in the church. Many frequent communicants, both men and women and children, have necessary duties to perform. They may legitimately leave the church immediately after receiving Holy Communion and make their thanksgiving on the way home or to work or to school. But the recommendation that they make a "congrua gratiarum actio" holds for them, too, and we may say that those communicants who do not make their thanksgiving in church, especially on Sundays, probably do not make an adequate thanksgiving and so violate the spirit of the papal decree.

We Must Give Them Time

Of course, a difficulty arises in some urban parishes. "Introibo ad altare Dei" follows "Ite Missa est" by only a few minutes. One congregation must be herded out to make way for another. People are practically told that they may not stay in church to make their thanksgiving. This is most regrettable. If matters cannot be adjusted otherwise, would it not be better to curtail certain announcements or even the sermon, rather than compel people to shorten their thanksgiving after Holy Communion? The rush spirit is the spirit of the machine age, not the spirit of the Holy Ghost, and we should eliminate rush especially on God's special day of the week.

If we inquire who can bring it about that our people will make an adequate thanksgiving after Communion, the answer seems to be—the priest and especially the priest in the pulpit. Children in our schools learn from their catechism that they are expected to make an appropriate thanksgiving. The sisters teach them this and insist on it. Moreover, in some schools the sisters themselves give good example when their children go to Communion by remaining with them and reading some prayers of thanks-

giving after Mass is finished. But theoretical teaching and sporadic good example by nuns are apparently not enough to counteract the bad example of adult Catholics in general. The child quits school and soon falls into the regrettable practice of its parents in allowing but a very brief period between its "How do you do?" and its "Goodbye" to its divine Guest. It is the adult who must be won over and the pulpit is the best place to win him over.

Teach Them Why and How

But it will hardly be enough simply to tell the congregation that they should make a quarter of an hour thanksgiving because the theologians say so. Such an argument may convince the more pious members of the congregation, but it is not likely to have a lasting effect even upon them. We have to teach them other reasons *why* they should make a thanksgiving for fifteen minutes and we have to instruct them *how* to make their thanksgiving.

It is not hard to find sound dogmatic reasons for such a thanksgiving after Holy Communion. To begin with, Holy Communion confers sanctifying grace automatically. Very probably one Holy Communion has in Itself power to confer more sanctifying grace automatically than any other sacrament, even that of Orders. If a person has even a faint glimmer of the meaning of sanctifying grace—how it makes him share in the divine life of God Himself—he will easily be convinced that fifteen minutes is not too long a period in which to say "Thanks" for such a benefit received so copiously by each Holy Communion.

But in connection with the bestowal of sanctifying grace, there is yet an additional reason why our thanksgiving should be protracted for fifteen minutes. It is not certain, but it is a quite probable opinion, sponsored by no less an authority than Suarez and many other dogmatic theologians (Lahousse, *De Eucharistia,* No. 174) that Holy Communion continues to bestow sanctifying grace automatically after Its reception as long as the recipient keeps improving his disposition by making acts of virtue, or by reading or reciting prayers, or by personal conversation with Christ. Hence the recipient who curtails his thanksgiving deprives himself of a flood of sanctifying grace that would be his automatically. We speak here only of the "ex opere operato" production of grace. It is evident that the recipient also rejects that increase of grace that would be his "ex opere operantis" by reason of his fervent prayers after Communion.

A Title to Actual Graces

Again, Holy Communion automatically gives a title to actual graces. These graces aim directly at a more intense active love of God and for other men. "Caritas" is the special effect of this sacrament. But when do these

spontaneous actual graces come? According to some eminent theologians (Van Noort, *De Sacramentis*, Vol. I, No. 404), these graces are given *only* while Christ remains corporally present in the recipient. Once His bodily presence ceases to be in the communicant by the corruption of the species, no more actual graces will come to the recipient from that Communion. *He must use the graces during the time of thanksgiving.* Otherwise his active love for God and for his neighbor will not grow as it should, at least not as a fruit of Holy Communion.

This may explain why some people seem to advance very little in love for God and others, even though they receive Communion quite frequently. They are not making the required thanksgiving, not even making an effort to do so. Their amount of sanctifying grace has been increased by each worthy reception of the sacrament, but their active love for God and their neighbor does not depend on this, but on their use of the actual graces spontaneously arising from Communion. These graces, according to this solid theological opinion, cease as soon as the sacramental species are corrupted.

A Help to Catholic Action

This point offers us an additional reason for emphasizing the need of a proper and sufficiently prolonged thanksgiving today. This is the age of Catholic Action. Laymen are invited to help in the work of the Church under the guidance of the hierarchy. To participate in the apostolate demands burning love for God and for one's fellow men. Graces to obtain such love may be obtained in other ways besides Holy Communion, but Holy Communion is the most efficacious way. The actual graces flowing spontaneously from Communion have as their direct and formal object the activation of love for God and man. If these graces are not cooperated with during the time of thangsgiving, they probably are lost forever. Hence it is likely that if more of our people make their thanksgiving properly, we shall have more lay recruits for the apostolate. Those already enrolled in the apostolate will display more generosity, zeal, and cooperation.

When a pastor visits a devout Catholic family, he receives a warm welcome. Mother takes his hat and coat. Father ushers him to the best chair in the parlor. All routine household activity comes to a halt as long as the pastor remains. He is the center of the conversation and has the attention of all. What is all this courtesy but a kind of thanksgiving to the pastor for his visit? Should not the communicant show much greater attention to Christ after Holy Communion? By Communion Christ makes a personal visit to the communicant. He comes not only in His divine nature, which is always present in all places, but in His sacred humanity also.

He is *bodily* present just as truly as He is bodily present in heaven at this instant. The most fundamental courtesy demands attention to Him and conversation with Him during His visit. In other words, decency requires an appropriate thanksgiving.

The Method of Thanksgiving

When motives such as those presented above are propounded to the people, they will be convinced of the need and utility of an adequate thanksgiving, but they may yet not know *how* to make one. Some feel no unction whatever after Communion. Others are distracted by coming activities of the day. Others again are unwell and find it difficult to focus attention. Every communicant finds it burdensome at times to make an appropriate thanksgiving. Hence if the priest says "Amen" without instructing the people *how* to make a thanksgiving, his sermon may be a failure.

Perhaps the most effective way to teach a method is the priest's own example. At a Mass when many of the congregation communicate, why could the priest not say aloud immediately after the Leonine prayers after Mass: "We will now make our thanksgiving after Holy Communion." The priest could then formulate prayers of his own or recite the standard acts of faith, hope and charity or read some pertinent prayers from some book. English translations of the "Adoro Te," "O Esca Viatorum," the "Lauda Sion" or the "Anima Christi" are always stimulating. The regular prayers given in the missal for the priest's thanksgiving after Mass could be recited in English. The English translation of the "En Ego" could be prayerfully repeated.

Father Lord in the article referred to earlier follows this practice of making his thanksgiving with the people. He formulates thanksgiving in his own words. He has found the people delighted with the practice and has undoubtedly helped them to make their own thanksgiving when the priest has not remained after Mass.

Prayer-Cards in the Pews

Father Harry Cunningham of Niles, Kansas, introduced the following method to induce his people to make their thanksgiving. He selected certain prayers and had them printed on individual cards. These cards are clipped to the pews, one in front of each member of the congregation. With such a help at hand, it is easy for his people to remain in church while either he, or they individually, read these prayers.

But as in most other things, here too variety will help. A personal conversation with Christ is the best manner of making thanksgiving, when it is possible to do it in this way; and this method has the additional advantage of containing variety within itself. Every person needs benefits, both natural and supernatural.

Thanksgiving time is the best time to petition Christ for those benefits. Thanksgiving can also be profitably linked to the Gospel of the day and the sermon. At one time the communicant makes his thanksgiving with Christ who fed the five thousand; at another, with Christ stilling the storm at sea; at another, with Him at the marriage feast of Cana, and so on.

The communicant might also be instructed to vary his thanksgiving according to his own moods. Sometimes he is depressed; at others, joyful. Sometimes, diffident; at others, hopeful. The causes of these moods are worth talking over with Christ.

If the communicant is so indisposed that he cannot pray in his own words or even read some prayers or follow prayers uttered by the priest, he can at the very least ordinarily remain in the church for a while. This act itself, since it is an act of virtue made after Holy Communion, will increase the communicant's love for God and his fellow men.

It is strongly recommended that priests preach frequent Communion. With conditions as they are at present, it is this writer's conviction that frequent Communion *alone* should not be preached. The orator should always include in his sermon the need of a suitable preparation and thanksgiving for every Communion received.

As Others See Us

"In days when the belief in a world to come was central in man's outlook or when it was at least a vigorous general belief, a minister of religion, as the earthly ambassador of the Word, spoke as one having authority. Today when life on earth has reasserted its original claim, other-worldly interests and other-worldly ideals have only a peripheral significance. They do not enter creatively into practical activities. Hope of immortality lives on, faith in it persists, but so much has been taken from its concrete representation, so much has been lost of the vivid anticipation of future rewards or punishment which once lent immortality force, that it is no longer a regulatory influence in practical matters."—Otto, **The Human Enterprise.**

Aloysius Stepinac was nominated Archbishop and Coadjutor **cum jure successionis** less than four years after his ordination, at the age of thirty-six; at that time he was the youngest Archbishop in the world. The seventh of eleven children, he had already served in "World War One"; had twice been awarded the Medal for Valour and the rare "Karageorge Star," the Yugoslav Congressional Medal.—From **Archbishop Stepinac, by Anthony O'Brien.**

So You Want to be An Army Chaplain!

Letter from a veteran to a novice

Aubrey J. O'Reilly

Reverend dear Father:

YOUR recent letter indicates that you would like to be a chaplain in the United States Army and that you seek advice on the matter. I appreciate the high compliment you have paid me in asking for advice. But were it not for the importance of your decision I would hesitate to comply with your request. For while my own military service stretches over more than a decade and has taken me from the Far East to the Russian frontier in war and in peace, with tours of duty on the continental limits of the U.S.A. and transport duty sandwiched in between, I do not consider it to be false humility to admit that I may not be the best qualified priest to give such advice to you. However you have come to me seeking bread and I shall not send you away with a stone. You may accept whatever I have to offer or reject it. That is your privilege.

It is a matter of great consolation to us old timers to know that such fine young priests as yourself indicate a strong desire to devote your life as chaplains to our Catholic men in uniform. For reasons best not mentioned here the Chaplain Corps of the Army did not always enjoy the high esteem of the hierarchy and clergy that it does today. Who was to blame is not for me to say. But I do know this, that today more than ever before in our history we need young priests of strong character, alert minds, and healthy bodies to represent us before our officers and men in uniform. Without the guidance of such priests, the Army, organized for the sole purpose of combat (which means destruction of the enemy's life and property), can disintegrate into the most pagan, immoral, and destructive force in the world. Only the leavening influence of religion (and that means you) can save these men from themselves. That is why any priest that gets into this work must be the best we have to offer. That is why he is tremendously important not only to the Army itself but to the world. And finally that is why, again, it is consoling to old timers like myself to know that younger and perhaps better priests are helping us with our burden now.

Chaplain O'Reilly is stationed at the Madigan General Hospital, Ft. Lewis, Washington.

Working With Non-Catholics

Once you have donned the uniform of an Army chaplain and

the novelty and imaginary glamor of your new environment is over, for the first time in your life you will be living and working daily with ministers and rabbis. You will be exposed to Protestantism and Judaism intimately. While you were aware of these two forces in our national life as a civilian, you never had to work side by side with their personal representatives on equal terms. You never had to share the same church and office with them nor to consult with them before you could so much as schedule a Mass or hear confessions or hold Benediction of the Most Blessed Sacrament; nor were you ever addressed by the watered down title of "Chaplain" before. All of this will be a liberal education for you.

And you will learn that we in the Catholic Church by no means have a monopoly on learned or pious men. For you will find that many of the representatives of creeds other than our own are just that. Most of them will give you their fullest cooperation in promoting religion among the men. Occasionally, however, as in all walks of life, you will run into a personality which is, to put it mildly, "difficult" to get along with. And unfortunately at times he may be one of our own. Conflicts as to the use of the chapel at certain times, or the use of a vehicle or some other such commonplace item, may grow in importance until great misunderstandings may arise. It is my advice to you now, never to let any such misunderstandings live. If they raise their head, kill them before they cause you and others untold grief. If you are in error, then be man enough to admit it.

Tact Is Required

Many times, too, a moral issue will arise which will require a great amount of tact and character on your part. There are certain things which you as the representative of the Catholic Church simply cannot tolerate. Regardless of the rank or position of the person responsible for such violations you will have to make the position of the Church known and felt. This at times may cause you to step on a lot of toes. Some of the toes may belong to people who carry a lot of rank. And they will be in a position to brand you as a "trouble-maker." They can have you transferred to a less desirable assignment and they can even work up some very flimsy "charges" or start unfavorable rumors against you. At such times perhaps only God will understand and know the true story. No civilian—regardless of whether he is your bishop or a brother-priest—can possibly get a true picture of your difficulty, because such things never occur in civilian life. And even some of your brother-priests in uniform may get a distorted view of your predicament.

Accordingly you will more or less be on your own in many of these issues. The Church and her influence will ordinarily be sufficient to scare away most people who would openly persecute you for following her Divine Founder's commands. But you may expect men who have faced death a thousand times on the battlefield not to be intimidated by any "moral" power on earth.

Different Atmosphere

In the seminary as well as out of it, you were taught to respect the great dignity of the priesthood. You respected it in others. And since your ordination you had been tendered that respect by your people. They called you "Father." And they meant it. Most of your Catholic laymen—although it is a practice that is unfortunately dying out in our American life—tipped their hat to you when they passed you on the street. And the Catholic women were the very essence of dignified respect for the great and holy honor that was yours as a Catholic priest.

You have grown so accustomed to this that it will be a shock to you to find, for the first time since you entered the seminary and certainly for the first time since your ordination, that the majority of those with whom you must work and associate daily know nothing of this respect for the priesthood. To them you are just another "chaplain." And to some, whose past experiences with chaplains has not been happy, you may in addition, be the personification (to them) of trouble. And they will treat you accordingly.

Besides selling religion to them, you will first of all have to sell yourself and your profession. Many too have never come in personal contact with a Catholic priest before. To them you are a sort of a freak. The saying of St. Paul about us being "made a spectacle to God, to men and to angels," will come forcibly home to you. Some will be overly nice to you because they fear you. Others will be cold and distant because they despise you. And unfortunately the very men and officers of your own faith whom you expect to be your most loyal supporters will sometimes be anything but that. Many will consider your service in the Army as your means of avoiding what seems, to them at least, the more rigorous strictures of the Catholic monastery or the parish. For the most part however they will and should be the persons to whom you will turn for support. And ordinarily you will not be disappointed.

Need For Tolerance

One of the first lessons you will learn after you have settled down to your new life, will be "tolerance." We in the Catholic Church do not like that word because it infers that we are a nuisance and are put up with in spite of it. But you will come in

contact with ministers and representatives of all denominations and faiths. Some will stress one thing and others another. Smoking, card playing, gambling, and drinking are some of the more emphasized articles of their moral code. This is something new to you because while you always considered gambling and drinking as potential avenues to evil, you never thought of them as evil in themselves.

Accordingly it is a matter of good manners not to offer such reverend gentlemen a cigarette or cigar, never to invite them to a game of cards, and certainly never to offer them a drink of liquor. Most of them realize that for us the moderate use of these things is permissible and they will never criticize us for indulging in them. But you must be prepared to meet them half way and lend them your sympathy. After all we are not permitted to marry, to eat meat on certain days, and we must recite our breviaries every day—and they do not interfere. Freedom of religion then is a lesson you must learn from the start. And that means mostly the other fellow's!

Don't Curry Favor

You must never forget, too, that some chaplains have lost their effectiveness for good in an effort to please someone above who could help them get their promotion. You will not be in the Army for officers alone nor for enlisted men alone. Each have souls and each have a great need for someone like yourself to guide them, to show them the way. If in doing that you hurt some people who in turn hurt you and slow up your own advancement in rank, do not be either surprised or disappointed. The Army is made up of human beings, and you must expect them to act like just that. If you will strive to get along with everyone you meet in the Army your advancement will take care of itself.

However, there are two people that you *must* get along with. One is your commanding officer and the other is your clerk. You will have no control over the selection of your commanding officer. If he is cooperative—as most of them are—you should be more than grateful. If he is distant and difficult to get along with—as some of them are—then you must make the best of it and meet him more than half way. Cheerful goodwill, as well as being hard of hearing when certain remarks are made, will usually melt the starch out of most stuffed shirts. If it doesn't, then your own prayerful good sense will serve as the best common denominator. I have served under all sorts of commanding officers and I have yet to meet one who would not cooperate with me in working out any program for the good of his (and my own) men.

It will be different with your clerk, because you have the power of selecting your own. And if I were to be so bold as to advise you, I would say that upon that selection may rest a good deal of the success you will have with your men. You know the qualifications for the position of Chaplain's assistant laid down in the Army Field Manual 16-21. But knowing what you want in an assistant and then trying to find a Catholic soldier who fills the bill and is not tied up with some other work is a very different matter.

The man you select must become a G.I. variety of lay-brother. His talents must range all the way from driving and repairing a jeep to setting up your altar and serving your Mass under any and all circumstances. Once you get such a man—or a reasonable facsimile—don't forget that he is human and is just as apt to make mistakes as you are. Give him as much time off as you can and always remember that loyalty is a two-way train with you at one end of that train. Most of our Chaplains' assistants are overworked and underrated. Many of them have been killed in action while serving with their Chaplains. And all of those that I have known with line troops, both Protestant and Catholic alike, were loyal and devoted Christian gentlemen.

If you make a mistake in the first selection of your assistant, don't be afraid to make a change. Better to hurt one man's feelings than to lower your effectiveness for good. The most practical manner of selecting an assistant is to ask for volunteers for the job at your Sunday Masses. If you outline the qualifications and some of the general duties that will be expected of any such volunteer that will be accepted, you will be spared both time and trouble. The rest is outlined in the field manual already mentioned.

All Things To All Men

All priests should strive to be "omnia omnibus" always. However some of us find it difficult to fill the bill with certain types and classes. For one, it will be children, for others it will young people's clubs, and for some it will be women. If you fall under the latter category you will not find your difficulty solved by joining this "man's army," for it is no longer and perhaps never was an exclusive male monopoly. Unless you are assigned to the Infantry or Tanks you will most likely run into such branches of the women's services as the Army Nurse Corps, the Wacs, and the American Red Cross. And there are always the wives and families of your officers and men to consider. Most of these ladies are patriotic and exceptionally well behaved. Many of them will need your counsel and advice more in their present work than they ever did as civilians.

Your priesthood must be made visible through the officer's uniform that you wear—especially here. The best attitude to adopt toward them is one of Christian, manly, courtesy at all times, lest as St. Paul admonishes, "our ministry be blamed."

Finally, don't make the mistake of thinking that changing the color and style of your clothes means "freedom of the knees." In the Army you are going to need the help of prayer more than you ever did before . . . official (your Breviary—the whole Office, not that of the B.V.M. only), and personal (your rosary and daily visit to the Most Blessed Sacrament), mental (meditation or at least some spiritual reading), and vocal (all other prayers and devotions).

There are some things in the Army that you will never regret not doing, such as the attendance at certain types of social affairs, etc., but there is one that you certainly cannot escape without grave injury to yourself and others and that is the constant daily working away at the spiritual structure that we call our priestly soul. The simple platitude, "Nemo dat quod non habet," will be a pretty handy maxim to keep around, in or out of the Army . . . God bless you!

Exchanging Pulpits

British Protestant ministers, affiliated with the International Committee on Christian Approach to the Jews, do not look with favor upon the American Protestant practice of "religious fraternizing" with Jewish rabbis, by an exchange of pulpits. The Committee's "News Sheet" calls it a denial, though not so intended, of "the claim of Christianity to be a missionary and universal faith." The Committee says:

"When the habit grows up of encouraging Jewish rabbis to exchange pulpits with Christian ministers, and when rabbis and ministers take part in public services together apparently on equal terms, it is not surprising that people begin to ask what the Christian pulpit really stands for, and what sort of a gospel it is that is equally acceptable to the Church and the Synagogue."

This "fraternizing" of modernized rabbis and modernized ministers is due to a departure of both from traditional religious teachings. It is an added obstacle to the conversion of Jews.—**A. P. I. Bulletin.**

They who rightly pray, do right; and they who do right, pray rightly.—**Bishop John L. Spalding.**

N. O. D. L. Notes

Ah, freedom! — *Mr. William C. Smith*

I commend to the attention of the readers of this magazine a book called *Freedom of the Press* by William Ernest Hocking (Chicago, The University of Chicago Press, 1947, $3.00). It is not only a well-reasoned and profound book on the question of how far freedom of expression can go without becoming license, but it contains some pertinent thinking on the question of censorship and governmental control of expression. For that reason it is particularly interesting to anybody interested in the work of the NODL.

There are, as everybody knows, books and magazines and newspapers catering to the lower instincts of men. The alibi given by the publishers of these scribblings is that they are realistic, or that the people want them, or that freedom of the press demands that a writer and publisher be given free rein to write or publish anything.

This abuse of the notion of freedom is cogently analyzed by Dr. Hocking. He says (p. 122): "A published obscenity is not an idle mental image: it is a disruptive mental image, a violent displacement of the self-sense of the viewer from the region of active purpose to the region of bodily preoccupation; it intrudes upon the eye what is normally in the province of touch and concealment; it begins a psychological disintegration."

Dr. Hocking feels that in cases of published obscenity, the state has not only a right but a duty to step in and prevent its dissemination, for here is a case where free activity is affecting adversely an external interest—the interest of the state itself in maintaining peace and order.

The obscenity when published moves out from the "half-world between thought and action; it has become a deed." And the perpetrator of the obscenity is in effect an aggressor. Then the state must act to protect the most vulnerable standards and ideals of the community, for, "Since there is enjoyment in all passion, a man who hates will pay to have his hate increased, and a news sheet which feeds his flame will have his applause and his pence. Bigotry, lust, and prejudice follow similar laws" (p. 119).

The NODL has been for years trying its utmost to prevent this p s y c h o l o gical disintegration which has been gnawing at American life through indecent literature. Many times its motives have been misunderstood and it has been accused of being a "blue-nose" organization that has been trying to foist Catholic morality on the freedom-loving people of America.

It is a good thing, then, to read a man like Hocking, who

is pointing up the very things NODL has stood for and still stands for. Surely he cannot be accused of trying to foist an unwelcome system of morality upon the American people. Nor, of course, is NODL trying to do so. But the picture is clear. The moral disintegration of a nation can be rapidly accelerated by indecency in its public prints.

Nor is there any violation of a man's freedom if he is prevented from publishing anything he feels like publishing. As Hocking again says (p. 69): "Concrete freedom is proportional not to the absence of rule but to the amount of rule it can absorb and turn into a ladder of achievement."

So, therefore, if the energies of these publishers of obscene and indecent books and magazines were turned into proper channels, the good for America would be incalculable. All that NODL has ever asked is that publishers turn their magazines into "ladders of achievement," instead of being a means for bringing about the "psychological disintegration" of our people.

Man's Inhumanity

The old Roman slaves had no rights before the law. They were classed with cattle and often treated with even less regard; indeed, the story of slavery is a dark and shameful one.

Female slaves were at the complete disposal of their masters. Some broken-down aristocrats even supported themselves by prostituting the young girls among their slaves. No marriage bond was ever allowed to them, but the master could and did pair them off like horses or dogs.

Runaway slaves were branded with red hot irons, condemned to work in chains in the mines or to take the place of the ox in walking around the grindstone. If a slave murdered his master, Roman law imposed the death penalty on all the slaves of that household. Thus when Pedanius Secundus, Prefect of Rome, had been killed by one of his slaves, his four hundred slaves, men, women and children, were all immediately put to death.

Slavery was long in disappearing, but only the spirit of Christianity was able to meet and overcome it.—**The Liguorian.**

God Save England!

London, Jan. 4—(A.P.)—A record 5,040 divorce cases were listed today for the opening Monday of the first session of court. Nearly 4,700 of the cases are uncontested.

The previous record was set in the last term in 1946, when 4,550 cases were listed.

Magazines Disapproved

BY THE

National Organization for Decent Literature

February, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
True Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, Calif.

More than half of the patients in Catholic hospitals are non-Catholics. What can the chaplain do for them, or what is the obligation to do one's best in danger of death?

This is a good question and a most vital one. If the sick non-Catholic in danger of death is willing to become a Catholic, of course everything is easy. Give the instruction on the truths necessary for salvation by necessity of means and a few others by necessity of precept, if time is lacking. —Acts of faith, hope, and love. Give baptism conditionally or absolutely according to circumstances. If conditional baptism was required, then confession and conditional absolution, Viaticum, extreme unction and the last blessing.

But if the dying person is in good faith and cannot be induced to join the Church, we must try to dispose him or her by making acts of Faith, Hope, and Perfect Contrition. Monsignor Raphael Markham of Cincinnati has prepared a card on which are printed the necessary acts (Apostolate to Dying non-Catholics). It was sent to very many people and has produced wonderful results. The Sisters in the hospital can assist the patient to use this card because the non-Catholic may not want a priest in the room. The card can be obtained from Monsignor Raphael Markham, Compton Road, Hartwell, Cincinnati 15, Ohio.

A non-Catholic is not saved because he is a Methodist, etc., but because by implicit desire he is a Catholic. There is an obligation in charity to do our best for the salvation of our non-Catholic brethren. A chaplain in a hospital should be kind, prudent, and zealous, and should know his theology well. One of the best priests in the diocese should be made a hospital chaplain, not a merely superannuated priest as such.

Is it strictly required that a church be entirely out of debt before it is consecrated or blessed?

No. The law forbids the consecration only when there is prudent fear that the church will be converted to profane purposes. Yet *in praxi* America and English Bishops demand for full safety that the entire debt be paid first in case of consecration of the edifice (Canon 1165, sec. 2).

Must an altar be consecrated when the church is consecrated?

Yes, according to Canon 1165, sec. 5; but a fixed altar can be consecrated without consecration of the church. Wooden altars cannot be consecrated.

Where should the baptistry be placed in the Church?

It should be near the door, but there is no Roman decree stating whether it should be on the Epistle of Gospel side. Some writers say that the Gospel side is preferable.

A boy of twelve years of age was a sponsor in baptism. Was this according to Canon law?

As a rule, for lawfulness, not for validity of sponsorship, the sponsor must be at least fourteen years old, unless for a just cause the priest selects one who is younger (Canon 766). This might happen when the parents are new in the parish and do not know the parishioners. A good altar boy of twelve years could then be chosen.

The sponsors in the confirmation of a number of children can approve of two proxies to act for them (one man and one woman). People do not always take this office seriously. They must in charity look after the Catholic education of the child, baptized or confirmed, in so far as possible (Canon 769).

Why can some marriages be invalid at one time and valid at another?

Marriage is a contract and the Church can change the laws which govern it and which affect the validity of the contract. Hence pre-Code and post-Code impediments must be carefully studied. Disparity of Cult before the Code included all baptized persons; now it effects only Catholics marrying non-baptized persons. See also Age, Public Propriety, Consanguinity, Affinity, etc. The date, May 19, 1918, is very important in this matter since the new Code became operative then.

If the first two marriages were declared null by two courts, whether diocesan or the Rota, and the defensor vinculi in the second court interposes an appeal for a third trial, Canon 1987, may the defensor vinculi in this third instance refuse to act if he in conscience thinks that it is necessary, so that the tribunal may not impose this obligation upon him?

He may refuse to act (C. of Interpr., May 29, 1947).

If there is a positive and insoluble doubt about the validity of the first marriage should the second marriage by virtue of Canon 1014 be declared null?

Yes, provided the solemn trial was used (C. of Interpr., May 29, 1947).

If a person chooses to use one system of time according to Canon 33, sec. 1, may he change to another system in formally different actions?

Yes, he may.

Are the three Midnight Masses at Christmas formally different actions?

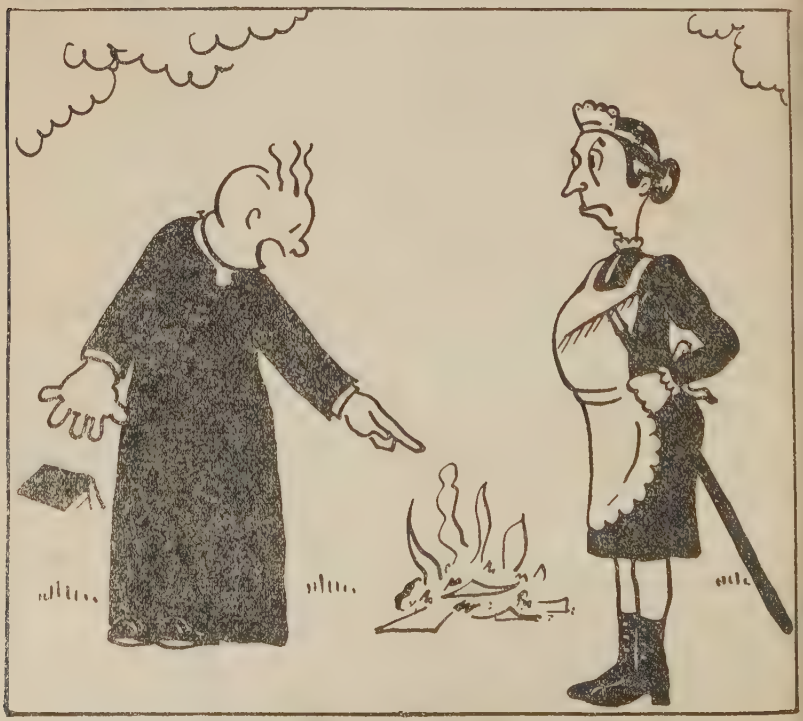
No (C. of Interpr., June 26, 1947: A.A.S. [1947], 372, 374). This decision on the use of different systems of time sets aside the views of a large number of

canonists. Formally different precepts or actions would be the Eucharistic fast, Friday abstinence, the recitation of the Breviary. An example: It is midnight by Standard Time, and I have finished my Office by that system, but in my city it is only 11:50 P.M. then by local mean time. I may eat until 12:10 A.M. even if I am to say Mass at 7 A.M. I have longer than ten minutes if local true time is slower than local *mean* time on a particular day and month. Local *true* time varies. Local *mean* time is *constant* at any given location.

Should we speak of the "Soul of the Church"?

Some authors use this expression, but the Church is a visible organization and hence we should not use this formula. A non-Catholic must wish to belong to the visible Church, implicitly. "I want to belong to the Church of Christ."

JULIE - - - Or Housekeepers Are Hard To Get



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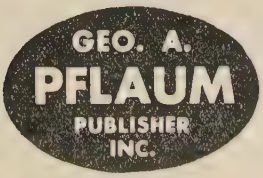

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Smith vs. Dallmann
or
The Bible vs. Luther

Lon Francis

Smith Presents True Catholic Teaching against its Flagrant Misrepresentations

DALLMANN:

THE Bible teaches commanding to abstain from meats is the doctrine of devils (1 Tim. 4:1-3).

The Pope teaches this doctrine of devils, commanding to abstain from meats, for instance, on Friday.

SMITH: Dr. Dallmann certainly makes a poor case against the practice of abstinence from meat on Friday or on other days by quoting that single isolated text, which means something entirely different in the context.

It is the same text he uses against celibacy, because Paul in the same verse denounced those who held that "the use of marriage came from the devil and also that the devil had created certain meats." The Nicolaitans held to that doctrine.

The Church has never taught and does not teach now that the meat of any animal is of the devil. She rather teaches with St. Paul that all foods must be regarded as gifts of God and are "to be partaken of with thanksgiving" (1 Tim. 4:3).

The motive of Friday abstinence is entirely a motive of love. Meat in itself would be no more harmful on Friday than on the other six days. If the Catholic Church taught that meats or any particular kind of meat was "of the devil," she would not permit the people to have it at any time and not only on Friday. The Church prescribes Friday abstinence in order that her people may be kept conscious of the infinite Atonement made for them by Christ on Calvary. Since He died on Friday she asks her people to do something for Him in return *every Friday.* This custom should be commended rather than be denounced. If Christ offered Himself completely for man, man certainly can offer something by way of self-denial for Him.

This custom should be praised especially by the Lutherans, even if they maintain that "good works are not necessary." Let us suppose they were not necessary, would they not be laudable if performed out of a motive of love and gratitude? Did not Christ Himself set us an example of abstinence by fasting and abstaining from all food throughout a period of forty days? Did He not praise St. John the Baptist, who "came neither eating nor drinking" (Matt. 11:18)? Even though John the Baptist was sinless

(Luke 1:15) he practiced great austerities. Read what St. Luke writes of him in 1:15,17,80. Mark said of him, "and John was clothed in camel's hair, and with a leather girdle about his loins, and he ate locusts and wild honey" (Mark 1:16). That in following such a diet he was abstaining is clear from Matthew (11:18).

Did not Christ tell the Apostles that devils such as He expelled could be "cast out only by prayer and fasting" (Matt. 17:20)? Why did Christ tell His Apostles that the day would come when the Bridegroom would be taken from them and that then they should fast" (Matt. 9:15)? He, the Bridegroom, was taken from them. Speaking of the holy woman, Anna, the Prophetess, Luke (2:36) observed that she "served God with fasting and prayers, night and day."

St Paul tells us that he was engaged "in labors, in watching, in fastings" in order that his ministry may not be blamed (2 Cor. 6:2). He had previously said in the same epistle that he bore about in his body "the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies" (2 Cor. 4:10).

In his First Epistle to the Corinthians he writes: "I chastise my body and bring it under subjection lest perhaps, when I have preached to others, myself become reprobate or be a castaway" (1 Cor. 9:27).

St. Paul had faith equal to that of any Christian who has lived since his day, yet he believed in the merits of such good works.

The law of abstinence in the Church is not an innovation. It was referred to in the early-century work known as "The Teaching of the Twelve Apostles" (Chapter VIII); by Tertullian of the second century, in his book on fasting, Chapter XIV.

That the Lord is honored much by abstinence is clear from the fact that the very first law God gave to Adam and Eve was a law of abstinence from a certain fruit. Just as that fruit was not evil in itself, neither is meat. But just as abstinence from it, by our first parents, as an act of obedience, would be very meritorious, so is abstinence from meat in the Catholic Church when practiced from the very same motive. St. Augustine (*Prayer and Fasting, Ser. 230*) writes: "Abstinence purifies the soul, elevates the mind and subordinates the flesh to the spirit."

To be humble to superiors, is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue that, for all its lowliness, commandeth those it stoops to.—**St. Thomas More.**

The Fast from Midnight

Paul Bussard

Headaches, perspiration, grogginess, and dull sermons

FATHER BRENNAN is post chaplain at Governor's Island. On Sunday he drove up to West Point on business which kept him until about eight o'clock in the evening. Then he started the 80-mile drive back along the Hudson river and got caught in the Sunday traffic, which meant long line-ups at all the stop-and-go signs. He was fortunate to catch the one o'clock ferry. It was 1:30 when he got to bed and on week days he said Mass at 12:15. And he had four interviews with G.I.'s scheduled before noon and one convert instruction. It would look like a big headache, if he had to fast.

So he set off the alarm for seven o'clock, got up and over to the officer's club at 7:30 where he had a solid breakfast of bacon and eggs. Then he went about his work until 11 o'clock when he began to feel faint. So he walked over to the club again for a glass of milk. Mass at 12:15 was well attended and almost half of the G.I. and personnel went to Holy Communion. And Father Brennan felt wonderful: no headache, no exhaustion, and ready for the rest of the day.

Out in Minneapolis the three assistants and the pastor of St. Germain's were having a smoke at 10:30 Saturday night after confessions. Father Johnson said, "Well, I guess it is my turn for the eleven and 12:15. Gosh! What a headache I'm going to have." At 11:30 he went downstairs and got himself a sandwich and glass of milk; then he drank four glasses of water, read for an hour and went to bed.

He got up at nine, because he couldn't sleep any longer and it was altogether too hot. He had perspired all night. A drink of water would have been highly desirable, but that was impossible. He sang the eleven o'clock Mass and preached a sermon with difficulty because even by then his mouth was dry and swallowing was difficult. At the 12:15 it was still worse. He began to wonder if the people would think he had a speech impediment. He kept perspiring all the while. No one went to Holy Communion at that Mass.

Afterwards he had the headache, all right, and he felt absolutely beaten down. He hated to think of the rest of the day.

These cases represent the difference between the legislation the Church has made for Army and Navy chaplains and the legislation for parish priests.

Father Bussard edits "The Catholic Digest."

The first enables the chaplain to do his work effectively. He must fast from solids four hours before Mass and from liquids one hour. He is enabled to bring the Mass back to his people, and he can do it without knocking himself out.

The second case renders it rather difficult. Father Johnson must fast from midnight and so must his parishioners who wish to go to Holy Communion. The result is that few of those who go to late Mass go to Holy Communion. And the result for him is a splitting headache.

No Abuse Reported

Army chaplains will tell you there was no abuse of the four and one hour law. They say that St. Paul would have commended it. They say it was one of the most important factors contributing to the sensational success they made during the war. Without it, working under civilian legislation, they would have been (and would be now) so severely handicapped that their effectiveness would be decreased in many cases by 50%.

What would the Church lose by making the war-time legislation apply to peace time and to civilian life? They are priests? So are we. They must bring the Mass to the people? So must we.

It is an illustrious and clear case of everything to gain and nothing to lose.

Proper Punishment

When God punishes sinners, He does not inflict His evil on them, but leaves them to their own evil. 'Behold,' saith the Psalmist, 'he hath been in labour with injustice, he hath conceived toil; brought forth iniquity. He hath opened a pit and dug it; and he is fallen into the hole he made. His sorrow shall be turned on his own head; and his iniquity shall come down upon his crown.' When therefore God punishes, He punishes as a judge those that transgress the law, not by bringing evil upon them from Himself, but by driving them on to that which they have chosen, to fill up the sum of their misery.—St. Augustine.

The Secret of Success

In the eyes of civilized man and savage alike, the strongest argument in favor of a doctrine is to be found in the sacrifices made by those who propagate it; the sacrifice of life, if need be, and, in a minor degree, the sacrifice of ease, fortune, country, home. This is the secret of the success of our missionaries abroad and of the most influential and venerated priests around us.—**Hogan, Daily Thoughts.**

Lenten Sermon Suggestions

✠ *J. F. Noll*

For your mid-week instructions

Note: The seven Instructions in this series would be far more helpful than the Catechism for a course of instructions for the non-Catholic contemplating a marriage with a Catholic. Order a supply from **Our Sunday Visitor,** $1.80 per dozen; $10.50 per 100. Rather than have the priest charge for the same, a friend who would like to share in the merit of convert-making is willing to defray one-half the cost.

I

The Fall of Man and His Redemption

Ash Wednesday

Redemption implies the **restoration** of mankind, through a divine Mediator, to its original or even higher condition.

To properly understand this we must examine: (1) the original condition of our race; (2) the fall of man by the sin of Adam; (3) the consequences to posterity of that sin; and (4) the benefits of the Redemption.

(1) Holy Scripture tells us what the original condition of our race was. In Genesis (I, 26-27) the Creator is quoted as saying: "Let us make man to our image and likeness . . . and God created man to His own image; to the image of God He created him; male and female He created them."

From the Book of Wisdom (II, 23-24), we learn how man was made, and then unmade spiritually and physically, for we read: "God created man incorruptible and to the image of His own likeness He made him, and by the envy of the devil death came into the world."

Immortality of the **body** and supernatural gifts for his soul were bestowed on Adam, but those **were not his by right or by nature.** They were given him in trust, and would pass on to his descendants only if he, as the head of the human race, proved worthy of them by obedience and fidelity to God.

St. Paul (Rom. V, 12) tells us "by sin death entered into the world"; and what he says is confirmed by God's threat to Adam "in the day that thou shalt eat of the tree of knowledge of good and evil thou shalt die the death" (Gen. II, 17).

Speaking of Adam's condition before his fall St. Augustine writes: "There was s u p r e m e health in his flesh and in his soul perfect tranquility. The tree of life repaired the decays of his body."

(2) After Adam sinned he lost for himself and his descendants the immortality of the body; his intelligence became darkened, his will weakened, and his lower nature was never again wholly in harmony with his higher nature. In fact he became more inclined to do wrong than to do good, while before the fall, he could not have been tempted by passion or appetite. He could have been tempted only from without, and that is why a jealous fallen angel under a ser-

pent's guise, tempted him first to pride and then to disobedience.

That the effects of Adam's sin passed on to his descendants no one can honestly doubt. The tradition existing in all nations including pagan countries, points to a time when man was perfect, and infers that something happened to destroy his integrity. Even the infidel Voltaire wrote: "The fall of man was the foundation of the theology of almost every ancient nation."

By his sin Adam lost the supernatural life that had been superadded to the natural life of his soul and so did his descendants. He also lost what theologians call "preternatural gifts," such as protection from suffering and death. But he lost nothing that belonged to his nature as man; neither were we deprived of anything which belongs to our nature as human beings. Hence God did no injustice to us in withholding from us what was supernatural or preternatural.

Still Heaven would have been everlastingly closed against us had an infinite Atonement not been made for us, and only God Himself was able to do that. This is because Heaven is a place of supernatural bliss, and we had forfeited supernatural life.

(3) Catholics do not teach, as Lutherans and Calvinists are taught, that man's nature became totally corrupt and depraved, or that the free will of man was lost through Adam. Luther taught that even after Redemption man's will is not free. He even taught that man is not capable of any good work, but rather that what we "call" good works are sinful unless they be the logical expression of that faith which manifests itself in love. Of course, we know that we are free.

All the martyrs were given the choice between liberation from death by the surrender of their faith, or of being dealt a cruel death if they clung to it. They "chose" to give up their heads rather than their religion, but certainly they could have done otherwise.

On a cold winter Sunday you are free to remain in a warm bed or to get up and go to Mass.

There would be no sense to the Commandments God gave to mankind 2000 years before the Redemption by Christ if man was not free to comply with them. Unfortunately man misuses his free will. He could live holily himself and attract others to God if he only would, instead of giving encouragement to others to lead sinful lives by imitating them.

(4) Redemption by Christ implies a "ransom" of the human race. It made possible (a) forgiveness of sin, actual and original; (b) the opportunity of recovering lost grace.

Just as punishment and sin have always been associated, so, since the Atonement, has grace been associated with forgiveness of sin. St. Paul writes: "In Him (Christ) we have redemption through His blood, the remission of sins, according to the richness of His grace." The same Apostle tells the Colossians (II, 13-14): "And when you were dead by reason of your sins and the uncircumcision of your flesh, He brought you life along with Him, forgiving you all your sins."

St. Paul speaks more clearly in writing to the Romans (Rom. V, 21): "Where sin abounds grace did

much more abound. That as sin reigned unto death, so also grace might reign by justice unto life everlasting."

Conclusion: The Redeemer became a new Adam. The unity of the human race was restored under a new head, a God-man.

Noble was the origin of the human race, but nobler still is its restoration, under which we are "partakers of the divine nature," "sons of God."

Follow our next instructions carefully and see how beautiful is the plan of salvation under Christ, the second Adam, and how grand are the means supplied for its attainment.

II

Understanding Christ

Second Week In Lent

Since Christianity stands or falls with its Founder; since a mixture of error and truth is heresy and provokes schisms from Christ, it is necessary that we understand Christ's plan of salvation thoroughly, or at least not allow ourselves to be deceived concerning it. To think correctly about Christ and His works we must take into account (1) that He was true man; (2) that He was true God; (3) that as the God-man He was a Mediator between ourselves and Heaven; and (4) the sense in which He was a Redeemer.

(1) The Athanasian Creed declares Christ to be "perfect man, subsisting of a rational soul and human flesh." But His coming into the world was different from ours, because He did not become a human person. His Divine Person rather assumed our human nature miraculously. The prophet Isaias, who lived 700 years before Christ, predicted that "a virgin shall conceive and bear a son and His name shall be called Emmanuel" which means God with us (Isa. VII, 14); and St. Luke (I, 28-35) tells us of the fulfillment of that prophecy. On the eve of the Incarnation the Archangel Gabriel was sent by God to a virgin whose name was Mary, and said to her: "Behold thou shalt conceive in thy womb and bring forth a Son and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High." St. Matthew (I, 20-22) writes: "That which is conceived in her is of the Holy Ghost. Now, all this was done that it might be fulfilled which the Lord spoke by the prophets." He too had in mind that prophecy of Isaias concerning the Virgin Birth.

The birth of Christ as recorded in the Bible is supported by profane history also. In fact, His birth was the greatest event of all time, causing history since to be divided into two eras. His travels on foot throughout Judea, His preaching, His passion and death, are more widely known than anything else—and they prove His humanity.

(2) While the Son of God became man, He remained the God that He had been from the beginning of eternity. This is expressed by St. John (III, 16): "God so loved the world that He gave His only begotten Son." Christ frequently emphasized His divinity.

For instance, He said: "I and My Father are one"; "The Father is in Me and I in the Father"; "Glorify thou Me, Father, with the glory which I had with Thee before the world was." Didn't Christ's enemies accuse Him of blasphemy because He insisted that He was God?

St. Peter called Him "Christ, Son of the living God." St. John says of Him "in the beginning was the Word and the Word was with God and the Word was God—and the Word was made flesh." He even declares "whoever denies the Son denies the Father also."

St. Paul calls Him "God manifest in the flesh, the figure of His substance." Again He says, "All things were created by Him, and in Him all things consist."

If Christ was not God, then Christianity is a fraud, the Scriptures are not inspired, the miracles recorded in the gospel never took place. Yes, Christianity stands or falls with its Founder.

(3) There is no need of recounting Christ's life to you from Bethlehem through Calvary. His divinity and humanity and His mediatorship are all succinctly implied in these words of St. Paul: "Taking the form of a servant, being made to the likeness of man, and in shape found as a man, He humbled Himself, becoming obedient unto death, even the death of the cross" (Phil. II, 7-8).

It was the humanity assumed by the Son of God that suffered, but it was the Second Person of the Blessed Trinity Who actually made the Atonement through that humanity, or it would not have been adequate.

Christ was not crucified because He could not escape it. He had said: "I lay down My life for My sheep. No man taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again" (John X, 16-18).

In offering Himself on the cross in expiation of mankind's sins Christ exercised a priestly office. In that capacity He was foretold, and in that capacity St. Paul describes the Atonement in his Epistle to the Hebrews.

It was predicted in the long ago that He would be "wounded for our iniquities and bruised for our sins." St. Peter said: "He bore our sins in His own body upon the tree, that we being dead to sins should live to justice, by whose stripes we were healed." Again he says: "He gave Himself for us that He might redeem us from all iniquity."

Christ's mediatorship is finally expressed very clearly in other words addressed by St. Paul to the Romans (V, 10): "When we were enemies we were reconciled to God by the death of His Son." When Christ cried out on the cross "it is finished" and then bowed His head to die, our Redemption was accomplished.

(4) Redemption implies a restoration of the most important privileges enjoyed by Adam before he, representing the human race, fell from his exalted position. That means that it blotted out sin, brought back supernatural life to the soul as well as immortality to the body, and made it possible for all creatures truly to become "sons of God" by adoption.

What is wrong with the teaching of most sects is that the Redemption by Chist is represented as making all these things "ac-

tual" in favor of the one who merely believes in His divinity and accepts Him as His personal Savior. The fact is that the Redemption made the restoration of all these privileges and blessings only "possible." They may become actual, if the individual seeks them through the channels Christ established, namely, His Church and Sacraments. By the ordinance of Baptism one becomes a citizen in the Kingdom of God on earth, which is the Church. It is through God's Kingdom here that one reaches God's Kingdom above; and it is through other ordinances or Sacraments that one may have divine grace strengthened and increased in his soul, and even have it restored after having lost it by wilful grievous sin.

Protestants claim that these divine aids, as the Catholic Church understands them, are substitutes for the mediatorship of Christ; that no priest or Mass or Sacrament is needed, because the individual's faith in Christ as His personal Redeemer reconciles him to the Heavenly Father and keeps him in a state of salvation.

When St. Paul writes that there is only "one mediator between God and man," he tells in the very text what kind of mediator he refers to, namely, a mediator "Who has redeemed us." No priest, nor bishop nor pope could redeem us; no Church independently of Christ could save us. But Christ's plan of salvation is executed through His Church and through the Sacraments He committed to His Church, whereby Christ continues to be our teacher, the forgiver of our sins, our sanctifier, and whereby the fruits of His redemption are applied to individual souls.

Conclusion: The lessons derived from these reflections are clear. They are many, and they all call for our deepest appreciation to Him, without Whose costly Redemption we would have remained eternally separated from God. St. Paul could never distract himself from pondering the glorious fact that "we are now the sons of God and it has not yet appeared what we shall be." That is why the same Paul asking, "What shall separate us from the love of Christ," answering "Nothing."

Let such be our disposition. We accept the grand truths of our religion without reflection on them. If we devote only a little time every day to meditation and contemplation, our hearts would overflow with love for God for giving us His only-begotten Son, and for that Son, Who loved us as infinitely as the Father had loved Him.

III

Church's Office Same as Christ's

Third Week In Lent

The redemption of Christ, infinite and complete in itself, must reach every individual, but since man is possessed of free will, he can reject it or be indifferent towards it. Just as Christ's doctrine must be taught to man, so the fruits of His redemption must be brought to him. It is for this reason that Christ established here a divine Kingdom co-extensive with this world. In that King-

dom his doctrine was to be preached, His gospel perpetuated, and through it the Holy Spirit was to operate supernaturally.

In this instruction we shall dwell on (1) the founding by Christ of this Kingdom or God's Church; (2) the office of the Church; and (3) the nature and characteristics of the "Church of the Living God." History supports as a fact what we shall attempt to prove, and reason will demonstrate that the Church ought to be what we claim for it.

(1) Shortly before the commencement of His ministry Christ was pointed out to the people by John the Baptist, who had been selected by God to prepare the way for Him. Through His solemn Baptism received at the hands of John, Christ consecrated Himself to the work He would begin. On that occasion the Heavenly Father testified that Jesus was His "beloved Son in Whom He was well pleased" (Matt. III, 17), and asked the people to "hear Him."

After receiving the approval of His Father in Heaven, St. Luke tells us that Jesus withdrew to a mountain and passed the whole night in prayer (Luke VI, 12-13).

Then He began to select His Apostles. To the first ones, Andrew and Peter, he said: "Come and follow Me and I will make you into fishers of men" (Matt, IV, 18). He was to build His Church "on the foundation of the Apostles" (Eph. II, 20), one of whom was to be His own selection as chief. His was the only name which Christ altered. It had been "Simon," but it was changed to "Cephas"—in English, Peter. The word Cephas means a "rock" and Christ said to this man: "Upon this cephas I shall build My Church, and the gates of hell shall not prevail against it" (Matt. XVI, 18). He promised to give to this Apostle the keys of His Kingdom, the Church (V, 19), to ratify in Heaven above what Peter would bind on earth.

After His resurrection Jesus turned over to this "Simon, son of John," his entire flock for instruction and guidance: "Feed My lambs; Feed My sheep" (John XXI, 15-17).

After Christ's return to Heaven Peter acted in His place, as is very clear from the Acts of the Apostles. He called the eleven together to select a successor to Judas; he preached the sermon on Pentecost and received the first converts into the Church. When he was imprisoned he was liberated by an angel; before the Sanhedrin he was spokesman for the Apostles. Later he settled disputed questions at the Council of Jerusalem.

History supports the claim that the Church of Christ has been in the world for nineteen centuries. From it we can easily prove who were the successors of Peter from the first century on. St. Irenaeus, Bishop of Lyons in the second century, tells us who were Peter's successors down to his day; St. Augustine of the fifth century gives the names of all the popes down to his time.

(2) To the Church was committed three principal functions: (a) that of teaching men the truths taught by Christ; (b) that of distributing to individuals the fruit of Christ's redemption, and (c) that of binding together the whole Christian world in the unity of one faith.

The Catholic claims become very apparent to the one who treats the commissions given by Christ as imparted to the Apostles and their successors alone as they really were, and not to the people generally. He commissioned **them** and **not others** to preach the gospel; to forgive sins; to perpetuate the Mass and the Holy Eucharist. They constituted "the **teaching body** of the Church," and only they, and not other self-constituted ministers, were to be sent "as the Father had sent Christ" (John XX, 21); hearing them was to hear Christ (Luke X, 16).

Modern religious organizations, lacking apostolic succession, are forced to make an entirely different and unwarranted application of these commissions or to surrender to the Catholic Church. However, the Orthodox Churches and the High Anglican Church hold that they are **at least branches** of the Catholic Church, because they claim apostolic succession through the Roman Church.

St. Paul tells us that no one has the right to speak for the Church "unless he be sent," which means unless he can prove a divine commission directly, or as a legitimate successor. If the Church was to endure until the end of the world and to be the same at all times, the powers and commissions received by the Apostles must be enjoyed equally by their successors.

To those who claim that it was Christ's intention to teach through the Bible rather than through His Church, we answer that there was no New Testament Bible which people could consult until four centuries after Christ; and that those who did not know Hebrew and Greek could not consult it then. The instrumentality through which Christ would carry on His ministry is the Church He instituted, which He declared He would be with "all days unto the end of the world" (Matt. XXVIII, 20)— and the Apostles and their successors in that Church were to be mankind's official teachers.

(3) The nature of the Church of Christ is deducible from the characteristics so essential to it, characteristics which distinguish it from every false claimant. These characteristics, often known as the "Marks of the Church," are its world-wide unity; its divine Founder; its Catholicity or universality; its apostolicity. To these might be added its infallibility and indestructibility, because of the protection promised by Christ.

(a) If Christ's Church is His Kingdom on earth, it is clear that there cannot be **even two** divinely instituted churches, much less two hundred. St. Paul tells us (Eph. IV, 4-6) that as there is "one Lord, one God and Father of all," there can be only "one faith and one Baptism." One might as well talk about two mutually conflicting churches proceeding from the same God of unity and truth. In His last prayer on earth Christ prayed that His followers might be united as closely as He and the Father are united.

Just as a finger, or a whole arm, or a foot, may be cut off from a human body without destroying the integrity of the body itself, so people may be cut off from the Church of Christ and as cut-off branches lose all further contact with Christ's body without impairing the integrity of that body.

(b) Only a Church originating

from God could possibly lead to Heaven, and only God could give to such an organization things supernatural, which are needed for man to reach a divine destiny. Therefore when we speak of the holiness of the Church we think first of its Founder—God. We think of it in its nature and not in its members. But its members will also be holy if they will follow the holy moral code and use the means of holiness at their disposal. There are sinners in the Church, but not because they are members of it.

(c) If Christ ordered His Apostles to "preach the gospel to every creature," to "make disciples of all nations," then His Church evidently was to be universal, or Catholic; and for a thousand years all the nations of Europe belonged to this one Church. The Israelitic religion was national, but the religion of Christ, as we learn from Him, and from Sts. Peter's and Paul's teaching, was to be international.

(d) Christ's commissions and powers, as we have said, were to the Apostles only: "As the Father has sent Me, so I also send you" (John XX, 21-23). They and their successors only, therefore, may exercise them. Apostolicity is, therefore, an essential mark of the Church of Christ.

For modern churches merely to urge what they believe to be primitive Christian practices does not make them apostolic, any more than the teaching by some university professor of a doctrine once enunciated by George Washington could make him a successor of that first President.

(e) If Christ is with His Church how could it be other than infallible? If the Spirit of Truth is to be with the Church "forever," how could it teach error? If the Church be that of "the living God, the pillar and ground of truth" (1 Tim. III, 15), then it could not lead men astray. No sane person makes sacrifices to embrace a Church which could not teach with infallible authority, because too much is at stake. Those who decry infallibility, ascribe a different meaning to it from what Catholics do.

(f) Christ had solemnly promised that "the gates of hell would never prevail against His Church" (Matt. XVI, 18). In fact, He promised to remain Himself with it "even to the consummation of the world" (Ibid. 20). He promised solemnly to send His Holy Spirit to be the guide of the Church and to keep it in truth.

Conclusion: No one who has the concept of Christ's Kingdom in this world, its purpose and divine protection, could consistently be other than a Catholic. The whole Catholic system is so reasonabe and coherent that it should be easily understood, and with ease, correctly presented to others. Rid yourself of the notion that the true character of your Church cannot be understood and expounded even by you.

The identification of religion with the common life of man is a great desideratum of our times in every country and by that I mean the overcoming of the secularism of the modern mind.—**Bishop James A. Griffin.**

Sermon Suggestions

✠ *John F. Noll, D.D.* *For the month of February*

Lent and Its Demands

FEBRUARY 8

(We interrupt our Instructions on God's Commandments this week in order to treat the Second Precept of the Church).

Lent is a season of forty days, during which the Church rallies all her people together to call them to their senses, to have them take an inventory of their accounts with God, to do penance for their past wrong-doing, and to form earnest resolutions of amendment.

Just a few words (1) on the significance of Lent; (2) the spirit of Lent; and (3) the Lenten demands of the Church.

(1) Forty days, and not a shorter or longer period of time, were set aside by the Church for penance and prayer and alms-giving and public exhortations, because our Divine Savior in preparation for His public ministry, went into the desert to fast and pray and meditate for forty days.

Holy Scripture insists that everyone who has sinned, and that means everyone who has passed the age of reason, must do penance or perish. The Church itself cannot dispense you from penance, although she has often dispensed you from particular forms of penance, such as abstinence or fasting. When she dispenses you from one form, she must insist that you practice another form, because penance is demanded by Almighty God Himself.

Holy Scripture speaks of three kinds of penance, namely, fasting, prayer, and alms-giving; and since very few Catholics actually do fast in strict conformity with the law, they should supply the omission by regular attendance at the public devotions of the Church on weekday nights. Public prayer is so much more powerful than private prayer. Then everyone, even the poor, can give a little in the way of alms by surrendering to a good cause some of the money which they spend for unnecessary things.

(2) The most holy people in the world, the members of Religious Orders, the clergy who direct the people in parishes, the Sisters who are engaged altogether in God's work, all Bishops of the world, even the Holy Father, observe an annual retreat, during which time they study themselves in their present relationship to God, meditate on the eternal truths, and reconsecrate themselves to their King with new earnestness and fervor.

Precisely because it is not possible to gather the laity together for a retreat of such intensity, they are invited to attend weekday Mass throughout Lent, if possible, to attend the evening sermons and the Way of the Cross, to receive Holy Communion frequently—this, while they strive to prove their grief for past sins by fasting and by voluntary acts of self-denial.

It should be clear to you that outward works have spiritual value only when motivated by in-

ward contrition and love. Where the heart is contrite external discipline and penance will follow most naturally without any exhortation from the pulpit. Christ's soul was "sorrowful even unto death" for your sins. You should often kneel or stand at the side of His cross during Lent with sorrow for your own sins, and assure the crucified Savior that His death will not have been in vain for you.

(3) The Lenten requirements are briefly these: Everyone between the age of twenty-one and sixty is obliged to fast unless excused on account of sickness, or exempted on account of hard work. The law of fasting restricts the person to one full meal each day, at which meat may be eaten, except on Wednesday and Friday. Meat may be eaten at one meal on Wednesday of Holy Week. The Lenten fast ends at noon on Holy Saturday. In the morning the one who fasts is permitted only a couple of ounces of unbuttered bread with coffee or some other liquid. He may also have fruit juice. In the evening he is restricted to about one-third the food taken at the principal meal, of which meat may not be a part.

Those who have reached the age of reason but are not yet twenty-one, are not bound by the law of fasting, but they must abstain on the days appointed by the Church.

Those who are excused from fasting are also excused from abstinence. Those who are exempted from the general law of fasting in Lent and out of Lent, because of a special Indult in favor of the working man and his family, may have meat at the principal meal on the Wednesdays of Lent and on all Ember Days and vigils throughout the years. But they must abstain from meat altogether on Ash Wednesday, Saturday of Holy Week (up to noon) and the eve of Christmas.

Eating between meals naturally breaks the fast for anyone who is bound by the law. Liquids, with the exception of milk, do not break the fast when taken between meals.

Conclusion: In these days when so many people are following a diet without meat; when so many are abstaining from starches in order to reduce their weight, the Lenten law should be easy to observe.

At any rate, let all do more during Lent than at any other time; let all give to the cause of religion or of charity their savings of five cents, or ten cents, or twenty-five cents a day, using part of it for a subscription to the diocesan paper, and for a membership in the Society for the Propagation of the Faith, so richly indulgenced.

The First Commandment

FEBRUARY 15

Just as we must worship the one true God and Him only, so we must worship Him **publicly** in the manner by Him prescribed. Just as the Israelites in the Old Law were not permitted to take part in the public services of other cults so Catholics in the New Law are not permitted to take part in public services outside their own religion. There is no intolerance, no narrowness in this attitude. It

is the only attitude consistent with principle. Non-Catholics, who hold that one religion is as good as another, violate no principle in worshipping publicly anywhere. But Catholics, who hold with St. Paul that just as there is only "one Lord" so can there be only "one faith and one Baptism," which they are certain they have, would violate a fundamental principle in acting as though they believed that it mattered little to the Lord in what sort of religious worship they participated.

(1) Just as Satan besought Christ to fall down and adore him, so has he, through the centuries, sought the allegiance of men by alienating them from the one true religion, and particularly has he always plotted against the Mass. The Reformation in England began by the suppression of the Mass, by promulgating laws penalizing any one who would be found even secretly attending a private Mass. The Reformation in Germany ended that way. In Mexico and Russia, in our own lifetime, Catholic churches were closed, and the Bishops and clergy exiled in order to make it impossible for the people to attend the one great official religious worship instituted by Christ for all His follows "until the end of time."

"Get rid of the priest" is the devil's chief tactic. During the Civil War in Spain thousands of priests were slaughtered by the Communists, and, during the past few years, several hundred in Yugoslovia, for no reason whatsoever other than that they represented the cause of Christ in this world.

Probably the best argument against the divine character of other religions is the fact that enemies of God do not concern themselves about them; they do not persecute them, but rather encourage them, since they serve the cause of the enemies of Christ indirectly by repudiating the official worship of the New Law.

Understand we are not saying these unkind things about the people who belong to other religions, most of whom are presumably in good faith, but are saying them about the religions themselves, which owe their origin to "false Christs and false prophets."

(2) Modern religions are either schismatic or heretical religions or both. The Orthodox Church, counting more than 100,000,000 members among many national churches, owes its origin to a schism from the Catholic Church based on political reasons. It is heretical also insofar as it refuses to accept the doctrine of the primacy of the Pope.

Protestantism in England started by a schism, but it also became heretical by discarding some teachings of faith. This can be said of Lutheranism and Calvinism also. Other modern religions are the offshoots of one of the sixteenth century parent Protestant religions, each regarding the other as heretical.

Since all revealed truths rest on the same divine authority, the denial of a single one is a serious sin against faith. Such a denial is an attack on the very veracity of God and, therefore, is violative of the First Commandment.

No matter how vehemently Protestantism may repudiate the infallibility of the Pope, for instance, it actually accepts it, because the Bible, which it claims as its own authority, can be proved

to be authentic, genuine, inspired and accurate only by the infallible authority of our Church.

(3) The contention that "one religion is as good as another implies that God is not the Author of any, because no one would hold that a human religion could be as good as a divine religion. In fact no Protestant would hold that pagan Buddhism or Shintoism, or Mohammedanism, practiced by millions of Orientals, is as good as Christianity.

To hold that one religion is as good as another, when one differs in important matters from the other, is to hold that truth and error are equally good. If there are 70,000,000 Americans who pay no allegiance to any religion, it is because their minds are logical enough to know that 300 mutually contradictory religions in the United States cannot all be right.

The Latin mind is far more logical. It has never yielded to any schismatic or heretical religion, because what the truth was in Christ's time must be the truth today, and what the authority was in the early Church must be the authority today.

Conclusion: It is important that you base your thinking on principle, and not allow it to be influenced by sentimental considerations. None of us likes to tell the other that he is trying to worship God according to human instead of divine formulas, but whether they like to say it or not, we know it to be true. You have friends, sincere in their own beliefs and even sincere in their prejudices towards the Catholic Church. You should pray for them, but at the same time should feel that you are doing them a great service in propounding a sound argument against the position of their respective religious organizations.

The First Commandment

FEBRUARY 22

Most Americans believe that the essence of religion is the Golden Rule or "Brotherhood," which calls for philanthropy from the rich, sympathy for the poor, and the treatment of all as they should like to be treated themselves. It is only one's temporal welfare that matters with such people, and the prevalence of racism, which means discrimination towards Negroes and Jews, and the prevalence of anti-Catholicism, born of prejudice, show that even the religion of the Golden Rule or Brotherhood is not genuinely practiced.

(1) Religion is defined as a bond which unites man to God, to Whom he owes his life, his talents, his health, his liberties. Therefore man's first duty is to God. His second duty is to his fellowmen, and that chiefly because all men have the same origin, the same destiny, the same rights—all derived from God. Therefore even when Brotherhood is practiced, it should be practiced because of the relationship all men bear to God.

Some very objectionable movements today are promoted in the name of the Golden Rule and Brotherhood. One of these movements is that of the Planned Parenthood or Birth Control. It is represented that its promoters wish to have material alleviation brought to parents who respond to it.

Mercy-killing, more commonly known as Euthanasia, is also practiced in the name of religion. The purpose is to relieve people of suffering by inflicting a painless death on them. You can readily understand that one who believes in an everlasting life, and that children born into this world immediately become candidates for Heaven for indescribable happiness and joy eternal, repudiates that faith when he subscribes to either of the two movements just mentioned. Both evils are violative of the Fifth Commandment, but we mention them here, because we are talking about "false religions."

(2) One who truly loves God will, of necessity, love his fellowmen. When you recite an Act of Love you tell God you love Him above all things, and your neighbors as yourself for love of Him. Catholics may be affected by the attitudes of other people among whom they live and imbibe an ill feeling towards the Negro, but they cannot, with consistency, exclude him from his heart's love, because he had the same Creator, the same Redeemer. Even if his skin be dark his soul may be whiter than our own.

That many who walk behind the banner of "Brotherhood" are actually filled with bitterness towards God and His religion, is clearly observed every day. Those who ask Catholics to join them to promote a closer amity are often themselves inbued with deep prejudice against the Catholic faith. In fact the leaders of several national movements of this character, who welcome the sponsorship of Catholics, are themselves sponsoring, through other organizations, movements designed to curb the influence of the Catholic religion.

Who, more than the Communist, pretends to be a friend of the common man? Yet he is also professedly an atheist and anti-Christian.

(3) The pagans of old knew practically nothing about the true God because they had never received His revelation, but were never anti-God. They believed in a plurality of gods and built temples to them, and their civil rulers frequently called on their gods for help. But in this so-called "enlightened twentieth century" there exist powerful movements, promoted by the civil powers of some governments to destroy belief in God and the public practice of religion of any sort.

Every member of this anti-God religion is an aggressive apostle, even though he acts in a quiet, secret manner. He is not discouraged by persecution nor by the insults he must endure, nor by the sacrifices he must make even to be a member. He seeks to get into the various departments of our government with no other purpose than to work towards its destruction; he seeks to control labor unions chiefly to use their organized strength as an instrument to accomplish his nefarious and anti-Christian designs.

To the observant and reflecting person the very existence of aggressive anti-God organizations proves the existence of God and also proves the existence of the devil, who, before the days of man's creation, wished to elevate his throne above God, and succeeded in winning the following of probably one-third of all the angels. The hell which became their pun-

ishment awaits not only those people who deliberately campaign against God, but those who ignore Him in their lives.

Conclusion: The Golden Rule is prescribed by the Second Great Commandment of the law, but its observance will save no one unless it be combined with the observance of the First Great Commandment of the law, which prescribes that everyone should not only serve his God, to Whom he owes his all, but love Him with his whole heart, with his whole mind, with all his strength.

The First Commandment

FEBRUARY 29

Superstition

All superstitious practices are forbidden by the First Commandment, because, through them, we look for help from persons or things which could come only from God. Superstition derives from paganism. All men without exception, need certain help which no human agency is able to give, and those who are ignorant of the true God, go to false gods for that help. The ancient Greeks and Romans did that, and almost from the beginning of time, pagan nations consulted oracles, fortune tellers and spiritualists.

In the very first book of the Bible people are warned aginst soothsayers, fortune tellers and those who consult spirits. David called such religious practice the serving of devils.

(1) Because non-Catholic do not understand certain practices of the Catholic Church they charge Catholics with being superstitious. The fact is, of course, that Catholics are the only ones who are taught that superstitious practices are grievously sinful. It is not the Catholic, but the non-Catholic who believes in astrology, who consults fortune tellers, who carries charms against certain dangers, who fears to start a journey on Friday, or to sit with thirteen at table, or who attributes good luck to a horseshoe.

Catholics, it is true, wear a scapular or a medal, but not because they believe that these things have any power of their own to help them. They wear the scapular of Mount Carmel in order to show their love for Mary and to win her interest in their behalf. They may carry a crucifix or a medal bearing the impression of the Sacred Heart of Jesus, or the Immaculate Conception, or the image of their patron saint or of some other saint, but they do not worship it, nor do they believe that the wearing of it will be of any benefit if they are addicted to some sinful practice.

The Masons and the Knights of Pythias are not called superstitious because they wear pins or other insigna.

Those who were awarded medals by the United States Government for heroism in the war prize the same, but do not expect any special supernatural helps from them.

(2) Probably one of the greatest superstitions of our day is belief in astrology or the horoscope. The widespread interest in these things is shown by the many books and magazines which deal with the

subject, by the syndicated column carried on "Horoscopes" in the daily papers. It is difficult to comprehend, but the facts are too clear, that intelligent people could believe that heavenly bodies can influence the lives and determine the future of anyone. People ask, "How does your horoscope read?" By this they mean to ask, "What does this or that heavenly body which determines your fate, have to say about this or that?"

There are many who confuse astrology with astronomy, but they are not the same thing. Astronomy is a very definite science, which studies the size and speed of motion of heavenly bodies, etc., and its teaching on the same is quite accurate. Astrology is not a science; it is superstition, and pure and simple fake. Innumerable American people spend money to have their palms read or to have their fortunes told.

Various forms of superstition are listed as offenses against the First Commandment, which prescribes that we must worship only God and attribute only to Him supernatural powers. This teaching of the Catholic Church accords with good common sense.

(3) For some years Spiritism had many followers in America, although, today, we hear very little about it, because those who fostered it did it solely for financial profit. Investigations that were made in some large cities by representatives of newspapers discovered that the results effected at seances were nine-tenths fraud. Its practice was not modern because, as I have said, Almighty God found it necessary to warn the Israelites against it. We read in Deuteronomy (XVIII, 11), "Let there not be found any one that consulteth the pythonic spirits, for the Lord abhorreth all these things." In ancient times magicians were in league with the devil, and claimed that they could perform wonders of the supernatural order. In the days of the Apostles a magician named Simon had deluded many and even offered money to Peter for the communication to him of power to work miracles similar to those he wrought (Acts VIII, 18-20).

Magicians of our day, commonly called jugglers and sleight-of-hand performers, are not to be classed with the magicians of old, against whom God warned His people in Leviticus (XX, 6), "the soul that shall go aside after magicians and soothsayers . . . I will set My face against that soul and destroy it out of the midst of its people."

No one knows the future but God Himself, and no one is able to tell your fortune. To patronize a fortune-teller to learn something about your future is according to him the place of God, and therefore, violates the First Commandment.

Conclusion: Follow the Catholic practice of looking for help in your spiritual and material needs to God alone. You may, of course, go to God through Mary and the saints, because that is in perfect keeping with the teaching of the article in the Apostles' Creed in which you profess belief every day when you say, "I believe in the Communion of Saints."

In wearing Mary's scapular or her medal do so in order to show your love and affection for her. Of course, if you live in a manner unworthy of her, if you do not imitate her virtues, you act most inconsistently by wearing her badge. You are a disgrace to her.

You would be superstitious if you ascribed to the scapular or medal powers which they do not have even with the blessing of the Church. They are sacramentals and not Sacraments; they are to dispose you for grace, but cannot sanctify you.

The First Commandment

MARCH 7

Statues and Images

While Protestants, of course, accepted the Ten Commandments, the numbering of them is different up to the last Commandment, because they make two Commandments out of the first. Hence their third is our second, their fourth our third, etc. They get ten by combining our ninth and tenth into one.

(1) The reason why Protestants divide the First Commandment is to justify their charge that Catholics violate the First Commandment by worshiping pictures and statues. But there would be no sense to the First Commandment if the words "Thou shalt not adore them nor serve them" were not a part of it to explain why images and statues may not be made. According to the First Commandment, as they accept it, the sculptors and artists generally would be the greatest sinners, as also would be the photographer. Since the words read: "Thou shalt not make unto thyself any graven thing nor the likeness of anything, whether in Heaven above or on the earth beneath," every person on earth would be an idolater, for who does not have in his very home pictures of parents and friends?

Therefore common sense itself must unite the first and second Commandment, as Protestants proclaim them, into the one Commandment as thought by Catholics.

The Protestant Second Commandment reads: "Thou shalt not bow down before them or worship them." They accuse Catholics of worshipping statues because they kneel or "bow down" before them. We might just as reasonably accuse them of worshipping their bed because they kneel or "bow down" before it. Statues and religious pictures are aids to devotion. The one who prays with his eyes fixed on a crucifix or statue is less distracted.

(2) It is true that God forbade the Israelites to make images or to bow down to them (Exod. XX, 4); but this was because, surrounded by pagans, they had a strong leaning towards idolatry. Yet God Himself ordered two golden images of Cherubim to be placed on each side of the Holy of Holies, and He also ordered the erection of a brazen serpent in the wilderness on which the Israelites were commanded to look, that they might be healed.

In the Catacombs the people who worshipped with the very Apostles themselves placed above the altars representations of Christ, and of the Blessed Virgin. Religious pictures, statues and crosses were set up even on the highways and in the marketplaces from the fourth to the eighth century. In that latter century the Emperor of Constantinople prohibited the veneration of images and ordered them to be destroyed

both within and outside the churches. But the Church attacked that movement, and condemned it at a General Council.

Divine honors may not be accorded to any image or statue nor to any human person, be it Christ's own mother or any of the greatest saints. But their memory certainly may be commemorated and statues or pictures of them honored; just as statues of Washington or Lincoln may be honored because of what they did for our country. As American citizens we are all expected to honor and salute the American flag, which does not imply, of course, that we worship it by that act. Not what non-Catholics may think Catholics do, but what the official teaching of the Catechism is, studied by the little child in school, must be considered. According to that teaching Mary and the saints, their statues and images, may be venerated, but certainly not worshipped.

(3) If it is fitting for you to have pictures of your friends in your house, then it is certainly proper to have representations of Christ, His mother, and of the saints in God's house. If you are urged to have a picture of the Sacred Heart of Jesus in your home, it is to keep you mindful of the infinite love He bears towards everyone He redeemed. The statue or picture of Mary is to remind us of the perfect woman, the symbol of purity, humility, and maternal devotion. The statue of St. Joseph reminds us of the model husband and father.

In the early Middle Ages, before there were any printed books, people learned much about their religion through the devotion known as the Way of the Cross. Could anything teach them about the passion and death of Christ with a better effect? The crib, constituted of images of Christ, Mary, Joseph, angels, shepherds, the Wise Men, taught them the lesson of the Incarnation and Nativity better than books could have done. In recent years Protestants have introduced into their churches the cross or crucifix and statues of Christ, but they would never think of placing at his side a representation of His own dear mother, who brought Him into the world, who lived with Him for thirty years who stood beneath His cross when He expired, whom He gave to us on that occasion as our mother. Catholics are more consistent.

Conclusion: It is difficult to believe that any mind, even that steeped in prejudice, could be so obtuse that it would charge Catholics with looking to lifeless statuary or images for divine help. Yet they are charged with the pagan practice by some of your own friends.

Point out to them that they are worse offenders than Catholics because they display on their walls pictures of their many-times divorced heroes or heroines, their pin-ups. If having pictures in the home is idolatry, then they are paying divine honors to sinful men and women.

If, by contrast, Catholics give the place of honor to the crucifix, to pictures of the Sacred Heart or of the Madonna, they certainly are to be commended, since the sacred use of religious pictures is not idolatry. It is veneration which responds to God Himself because "God is glorified in the assembly of His saints."

Book Reviews

A Bishop's Rostrum, by the Bishop of Toledo, The Most Reverend Karl J. Alter, D.D., Bruce Publishing Co., Milwaukee, 1947, pp. viii and 213.

A Bishop's Rostrum, containing the occasional addresses of His Excellency, Bishop Alter, is concerned largely, as one would expect, with current social problems ably discussed in the light of the great social encyclicals—Bishop Alter having served some years as episcopal chairman of the Social Action Department, N.C.W.C. They are valuable then particularly as expressions of a mature and experienced judgment. The range of His Excellency's interest commends them particularly to priests, who are so often in need of ready and compendious references; some of the topics: Church and State, Charity in the Modern World, International Peace, Sex Education in the School.—G.J.G.

Marriage, The Great Mystery, by Robert Kothen, translated and arranged by E. J. Ross, Westminster, Md., Newman, 1947, pp. 115, $2.25.

Some priests seldom see any other aspect of the Sacrament of Matrimony than that of forms and certificates. To restore some of your perspective after a hard struggle with the administrative side of marriage, read some pages from Fr. Kothen's book. Particularly, turn to the appendix, "The Priest and The Family." (Why was this chapter relegated to the appendix and not allowed to remain Chapter One as in the Belgian edition?) Here the priest will find a somewhat truer picture of his place: "He is, above all else, the inspirer of the ideal which shows to married people the greatness of their task!" Somewhat different from the role of asking embarrassing questions, arbitrating about flowers, music, and bridesmaids.

Fr. Kothen has written a beautiful book on marriage. According to the blurb, the lived experiences of the various members of the Jocistes, whose assistant director he was from 1928-1941, served as the material for this book. The book is obviously meant for those who are, or soon will be, married. Particularly is this clear from his use of the letters of married people. One feels that the testimony of the father of a family, of a newly-married couple, of a prisoner of war to his wife, gives his book more authority than the weighty voices of Thomas and Augustine, or Tertullian.

The book has been furnished with a bibliography and an outline together with a series of question for discussion. Study clubs can use it, then, and so can our high school and college religion classes. The price seems high for such a small book; however I have been told that a cheaper edition is planned. I hope so. Here is the beginning of a higher and finer ideal of the vocation of a husband and wife than the one our people have now, based as it is upon Hollywood and the magazines.

But try for yourself the chapter headed "The Great Mystery," especially pages 20-23, entitled "Marriage Is a Sacred Thing"; or that called "The Apostolate of the Family"; "After the priesthood there is no higher or more fruitful

form of the Apostolate." And as you read, you will be thinking of couples to whom you intend to recommend this book; you will probably gather from it much material for sermons and instructions.—J. P. M.

Saint Thomas Aquinas, by Gerald Vann, O. P., Benziger Bros., New York, 1947, pp. 185.

The English Dominican scholar, Gerald Vann, assigns a very ambitious program for Thomism in this little book, packed with sense and thought. He maintains—and who shall say him nay?—that the thing to be supremely desired in the Church in our day is the effectual reunion between the Eastern Churches and the Roman. His thesis here is that Saint Thomas did make a synthesis between the thought of East and West in his day; and it sorely needs doing further, and Thomism offers the most likely means to get it done.

It is especially vital that it be done. It is supremely important that all believers be found in the same family, set over against the forces of unbelief in solid front. Saint Thomas assimilated into his own stupendous thought-synthesis the best of what both East and West knew in his day.

In passing, the author disposes of the old accusation against the Saint's physical science which was of his day and no better than any other of the day, but was meant by the philosopher merely to illustrate the bearing of his thought and to be discarded when better came to hand. That better science is at hand now; there still is no better religious thought-system than the Thomist synthesis of the Thirteenth Century. But it needs to be adapted and extended and applied to new and different conditions.

The author argues eloquently and entirely convincingly that it is possible so to apply and extend the traditional Thomism. He maintains it is no service to either the Saint or the System to regard his thought as a dead and cribbed and confined thing. It is a living thought-system, he says, and as such, must grow, like every other living thing, physical or other.

He pleads with Occidental thinkers to pay the East the compliment of at least trying to understand its thought and especially its approach to the great problems of religion. He knows the West can teach the East some things about logical method; but it is no one-sided matter, and it would behoove religious thinkers in the West to be humble enough to learn eastern wisdom where it is in evidence. No coldly intellectualist approach on the part of the thinkers of the West can bridge the gap; man is more than a brain; and his philosophy and his religion dare not be merely things of mentality either. The heart has its proper place, and if the East pays heart its due attention, the West cannot afford to try to dispense with its proper claims. The time is ripe, as Father Vann says, and those of us who are not equipped with the mind to help bridge the chasm between eastern and western religious thought in the Church can at least pray for that very important event.

The book is small, but admirably organized. The long introduction sets the stage, as it were, on which Thomas appeared and labored. The next section deals with Thomas the Man and a better character-portrait of the great saint doesn't

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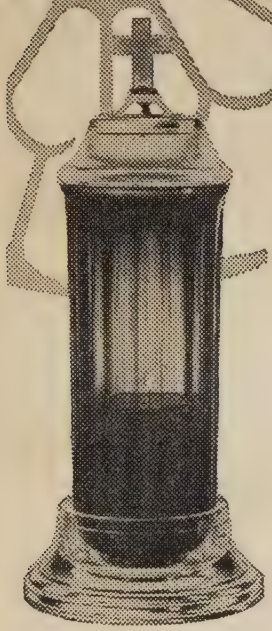

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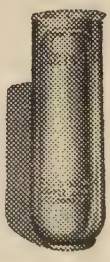

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exist. The Material on which Thomas exercised his genius, the thought furnished him on which to work, is succinctly presented, and then we have the heart of the volume, The Work, in which Father Vann gives as fine and telling a summary of the spirit of the Summa and some of the lesser works of Thomas as anybody could desire. A chapter on Thomism Today closes the little book, of which one perhaps may best give adequate idea by saying not a line of it can be missed without loss. More thought in so little volume one can hardly find, straight thinking, valuable thought, delightfully written.—F. J. Mueller

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Poland's Rights To Justice, Andrew J. Krzesinski, Devin-Adair Co., New York, 1946, pp. 120, $2.00.

THOUGH published over a year ago, this book is still timely—because those who should, have as yet not recognized Poland's rights to justice. Poland's claims and their justification are succinctly and expertly presented in this work. The author is sufficiently known and authoritative to warrant the book's reading.

Of course, it is disgraceful that a defense of the first ally in World War II should even have to be written. For that reason alone, with the little advice at our disposal, we particularly commend the book to the officials of the U. N., and especially, let us be frank, to the British and American Delegations. F. D. Roosevelt, I am sure, knows better now; his successors in practice apparently are hazy. The book is not recommended to the Russian Delegation, because so far they have manifested very few reasonable signs of justice and fair play.

Throughout the presentation the author bases his reasons on historic, religious and cultural grounds, as well as principles of natural and international law. He shows what Poland's reward is for again playing the ideal knight in history—for her losses of 2,000,000 Polish people, mostly intellectuals, and of 2,000 Catholic priests—for not having produced a "quisling"—for fighting shoulder to shoulder with Allied armies—for giving France and Britain an eight-month chance to prepare (and the U. S. more) and thereby for contributing decisively to the ultimate Allied victory.

In regard to reparations, the author pertinently asks why the Russians, as Hitler's allies, are not compelled to restitution for damages then done in Poland. What about justice for the murderers of 10,000 Polish officers at Katyn? (I ask here, why the perpetrators of this crime have not been tried as yet before the international tribunal?) What recompense to Poland "for her people who died in prisons and forced labor camps of Siberia?" "Is justice not the same for all?" (p. 21) Dr. Krzesinski then discusses Poland's case at Yalta, San Francisco, Potsdam. On p. 49, he juxtaposes Churchill's statement on Poland in the Yalta decision, "I repudiate and repulse any suggestion that we are making a questionable compromise or yielding to force or fear" with Roosevelt's public utterance "The decisions . . . were frankly a compromise." Then he adds Stalin's alternative, "If you choose Greece, continued and coordinated war against Germany and lasting peace, you must sacrifice Poland" (p. 50). Clarifying the source of the last quotation would have been de-

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cidedly more effective; at least the author should have tabbed it appropriately or dropped the " ."

Chapter XIV, though short, is not sweet, being titled "Yalta Decision a Manifestation of the Decadence of Western Culture." The reader should combine that with Chapter XVI. When all is said and done, Poland will remain the test case for International Justice and the proof of the efficiency of the U. N.

To sum up: Aside from stating facts, statistics and injustices, the book is "an examination of the international conscience" on the Polish Problem. It is nicely and compactly arranged, and in most places not too heavy reading. For anyone definitely interested it is instructive and comprehensive. For those who wish to be informed, it is still a "must."—Ladislas J. Siekaniec, O.F.M.

The Pews Talk Back, by Rev. Luke Missett, C.P., Westminster, Md., Newman Bookshop, 1947, pp. 83, $1.50.

OUR readers already know Fr. Missett; his articles have twice appeared in our pages. This little volume, in fact, contains material some of which has been published in The Priest. It will prove of interest and profit to them. Quite unpretentious, it contains many a helpful hint on how to improve our pulpit performance. Fr. Missett, himself, knows whereof he speaks: he is an able instructor in the Catholic University's increasingly popular Preachers' Institute, founded and conducted each summer by Dr. Ignatius Smith.

The story is told (by Fr. Missett) of the preacher who, noticing that some of the congregation had passed out on him, called on the sexton to arouse them. The sexton replied, "Your Reverence put them to sleep; let Your Reverence wake them." Fr. Missett will gladly help you if you face this problem.

The Person of Jesus, by Father James, O.F.M. Cap., Dublin, M. H. Gill and Son, Ltd., (Newman Bookshop, Westminster, Md.) 1942, pp. 126, $1.50.

This is the kind of ascetical thinking we like to see in print. Though in these few short pages Father James finds no time for any elaboration of dogma, picking up only here and there points for closer examination in his mildly philosophic vein, he gives us a homey, personal view of the person of Christ. His most excellent work is done in chapters on the prayer of Christ and on his intimacy enjoyed with Him by that model contemplative, St. John.

Deeply to be appreciated is the fact that this attractive booklet is well fitted for meditative purposes. Father James' masterful style opens up in an appealing and provocative way many vistas into the divine Life.—D.F.W.

Attendance Dropping Off

Brockville, Ont.—Church attendance in Canada is falling off at an alarming rate, Rev. James E. Beckel, of Elgin, Ont., told lay delegates at the United Church Bay of Quinte Conference.

Mr. Beckel, retiring conference president, stated he believed the situations are the same in both town and city churches.

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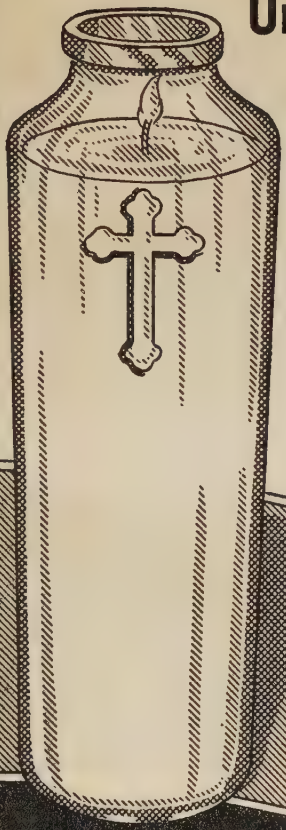

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Continued from Page 86

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2,000,000. Last year the Fathers received 200,000 into the Church, and they still have 586,000 catechumens under instruction.

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Countryside Apostolate

THE London Universe recently carried an appeal that might well be drawn to the attention of our American Catholics.

Catholic house-owners in the country, the item says, would greatly help the "Apostolate of the Countryside" if, when they want to sell their house, "they would give us a chance of finding Catholic purchasers before putting it on the market. Houses of great value to a mission are lost because this is not done.

"A great number of Catholics are hoping to find houses in the country where they can help to

strengthen the work of some small church. We want more and more the co-operation of people already living in the country who will be alert in 'house spotting' and will let us know immediately if any type of accommodation is to fall vacant.

"Above all we need small houses and bungalows to help some of the many young Catholic families who have been separated during the war and now want to establish Catholic homes near a country church. There is much potential strength for the Church in these young Catholic families."

Freedom, Without Disestablishment

THE Church of England, it appears, is between the hammer and the anvil. Fearing disestablishment at the hands of the Labor Government, the church is chafing nevertheless under too much Parliamentary control. (For instance, a revision of the Prayer Book, proposed by church leaders, was thrown out by Parliament in 1928.)

Dr. Cyril Garbett of York is publishing four proposals, with the Archbishop of Canterbury in "whole hearted agreement":

1. Changes in church worship should be approved by the King (or Queen!) without reference to Parliament.

2. Ecclesiastical tribunals should be set up for the trial of purely ecclesiastical affairs.

3. Whereas the prime-minister now has most of the say-so regarding appointments to bishoprics, etc., Dr. Garbett advises per-

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mitting the church to have more weight in the matter.

4. Dr. Garbett advocates the giving of power to church convocations to frame and enact ecclesiastical law.

The head of the Church of England (Episcopalian), by the way, becomes the head of the Church of Scotland (Presbyterian) as soon as he crosses the Scottish border.

Figure that one out, if you can!

Catholic Churches Inaccessible?

A WOMAN writing to the editor of Our Sunday Visitor wondered "why Catholic churches make it so difficult for transients to attend Mass or to stop for an occasional prayer while traveling."

"I have just returned from a motor trip to California," she says, writing from Denver, "and I become quite irked when I think of the many inconveniences to which we were put in order to attend Mass on Sunday. We enjoy attending Mass daily, too, but could not afford the time to 'hunt out' a Catholic church. It is hard to understand why, all over the country, sectarian churches are clearly marked as to denomination, time of services, etc.

"We left Denver early Saturday morning so as to bring us within easy reach of a Catholic church on Sunday morning. Arriving tired, hungry, in search of lodgings, we immediately inquired as to the location of the nearest Catholic church; all inquiries were met with a blank stare. A search of the local directory failed to disclose anything under 'churches' that was Catholic — Protestant churches, yes. Evidently the list-

ing was under the name of the Pastor—no help to us. Finally it was necessary that my husband walk the streets, inquiring at random, until he met someone who could tell him where there was a Catholic church, and the time of the Masses.

"At Grant, New Mexico, with a population of 1,500, there was a sign reading 'St. Theresa's Catholic Church, 1 mile'—the only such sign across the country. Another small town in New Mexico with a population of 500—Springer—has its Catholic church located on the main highway with its Mass schedule posted. We feel very kindly toward these churches. But what is wrong with the other Catholic churches? Can't something be done about this?—please?"

Our Eldest Sister

THE oldest daughter of the Church is sick. **Black Friars** reports that there are 12,000 parishes in France without priests.

"Each year the Church in France —and especially in the country side —loses more than 400 priests, and the priests that remain are often old. In many country parishes, if indeed one can still call them parishes, only a handful of believers remain, lost against a background that is indifferent if not hostile. Such is the situation which justified the title of Abbe Godin's famous book, **La France, Pays de Mission?** The question-mark was scarcely necessary.

"And with the loss of Catholic faith a creeping paralysis has attacked the very roots of rural life.

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From the train, as you pass fro Paris to the south, all seems th same: The village curling roun the church, the tethered goats an the maize drying from the eaves But look closer. The forms re main, but the heart is dying."

To combat this morbid condition a new congregation of brothers ha been founded: Freres Missionaire des Campagnes. Pere M.-D. Epog neul, the Dominican founder, esti mates that three-fifths of the cou try folk of France have been los to the Church. A similar organ ization had been founded for wom en in 1932—Dominican Sister These women are prepared t "nurse the sick, play the churc organ, catechise the children, hel with the washing."

Correspondence

Calling Eichstaett Alumni!

Editor:

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Corresondence

remember you and them in our daily prayers.

Rudolf Liebig, cand. theol.
(13a) Eichstaett, Bavaria
Leonrodplatz A 19
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Correction

Editor:

Your proof-reader must have been nodding when going over my article in the November issue. There are two omissions on page 827, column 1, i.e. the sixth last line after the comma: "the conception of offspring. The production of sperm, therefore,"—and the third last line after "considered": "and consequently to be gauged and determined."

Cordially in Christ,

Martin E. Gounley, C.Ss.R.
St. Mary's College
Ilchester, Maryland

For Civilian Chaplains

Editor:

Readers of Father Henry D. Buchanon's letter on "Writing Pastoral Theology for Chaplains" will be interested to know that one purpose of the National Conference of the Apostleship of the Sea is to gather together from actual experience, consultation, study and the exchange of ideas as much information as possible on the position, function, purposes and activities of the civilian Priest assigned exclusively to the spiritual, moral and social welfare of seafaring men on vessels that have no chaplains aboard, whether these vessels be in port or on the high seas.

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and it is hoped by the Catholic Maritime Chaplains that we shall one day have prepared a manual, setting forth the highly specialized field of the Priest concerned exclusively with the Apostolate of the Sea.

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A Chaplain's Report

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Editor:

ENCLOSED is the yearly report to the Secretary of the Navy of my activities as a chaplain in the Navy. Although time itself passes rapidly these few statistics condense the days and their results to the point where both appear small. As you will notice attendance at Mass and the sacraments has fallen off drastically. Of course there are now fewer men in the service but the main reason is the total lack of religion of those who are in. The average age of the man in the service is very low; they merely have no home training. Discouraging though it may appear the Navy must not only train these boys in their technical duties but must also somehow attempt to raise them, because their families have not done so.

At present I am starting my census of the ship. Out of ten boys who gave their religion as Catholic only one attended church regularly, four occasionally; one had not received the Sacraments

for three years, and four had not gone to confession since they received their first Communion. This is not uncommon; last week end I had dinner with five other Navy chaplains, and during the evening we were discussing this very point. The experience of each of us is the same—the men were not attending church even before they came into the Navy. Many of them are totally uninterested in religion because they feel that it is not necessary. Their friends and family seemed to get along quite well without it.

During the past year the personnel of this ship has changed almost completely, due to the expiration of enlistments. The men now coming in are all for longer tours of duty. The ship will spend most of the coming months at sea, which will assist me immensely, because I want to finish this census by the beginning of Lent. Then during Lent itself I shall get after the recalcitrants. This is one mission field which certainly needs more workers. As you already know the services are sadly in need of priests. Recently while on manouvers there were three priests to take care of the men from the entire group of thirty-seven ships. Actually we work more diligently now than ever during the war; at that time we had some assistance from the war itself, which served as a stimulus; but mainly the men themselves were better Catholics.

I am toying with an idea, whose possible success is uncertain: namely, I would like to try a mission while at sea. If I can get the necessary permissions I am almost certain of a missionary from

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the Redemptorists. However I do not want to attempt it unless we would have enough in attendance, because a total failure would have a very bad effect on religion among the non-church attending majority of the ship.

As you see I have all the difficulties of any pastor, the only difference being that I am so close to my flock all the time. But I like it very much. I would be totally happy if only I could induce more of these bad Catholics to return to religion practice. Truly it is a cause of keen unhappiness to look over the congregation on Sunday, then to compare the number at church with the number who should be at church. We are trying a campaign of prayer, which merely consists of each man taking a ship-mate as a target for graces which may result from his prayers. I am sure that everything will be fine. There is a constant trickle of converts, and many boys who call themselves Catholics, but who have not had sufficient instruction in their religon.

During the past year I completed a review of all Dogmatic Theology (I confess I used an English text) so that now I am going through Moral. This was necessitated by the Sunday sermons . . . a Navy chaplain must preach each Sunday and many sit there all through his tour of duty, so he must have variety . . . no falling back on old standbys. I have all of H. V. Morton's travel books, which give some of the material I desire, but I have not been able to find a really satisfactory one yet.

Sincerely yours in Christ,
Herman J. Schnurr.

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